1084 P. 32

THE Understanding Christians DUTY

Worthily to Commemorate the Death of CHRIST *in the Holy Sacrament of the Supper of the Lord*, opened and urged

In a Discourse upon 1 *Cor.* 11. 28. Designed to the Satisfaction of such as out of scruple of Conscience do omit the same.

Ἕνα ἄρτον κλῶντες, ὅ ἐστι φάρμακον ἀθανασίας ἀντίδοτος τοῦ μὴ ἀποθανεῖν, ἀλλὰ ζῆν ἐν θεῷ διὰ Ἰησοῦ χριστοῦ. Ignat. *ad Ephes.*

Certè Diabolus nullo majore compendio homines perdere poterat quàm sic eos infatuando, ne gustum & saporem talis alimenti perciperent, quo eos optimus Pater cœlestis pascere voluerat. Calvin. *Instit. l.* 4. *c.* 17. *S.* 42.

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The
Understanding Christians
DUTY.

THE *EPISTLE* TO THE *READER.*

Christian Reader,

HAving drawn up these my Thoughts into this Form, in order to the satisfying of a Private

Chriſtian, I was moved to let them paſſe forth into the Publick out of a hope that the publication thereof might be helpful towards the hindring of the further ſpreading of that Diſeaſe, for which I had provided this Remedy. Many I ſaw were the Means by which men are hindred from the Duty there urged: Some need therefore I judged there was of acquain-

quainting them, both with the Reaſons for it, and Motives to it. The judgment of my deſign I leave to thee, the ſucceſſe to God. One thing I deſire of thee, *viz.* to conceive that urging it as a General Duty upon all Members of the Church of Chriſt qualified by Age and underſtanding for ſuch a Performance, I do include and preſuppoſe the conſcienti-

ous performing of all previous duties prediſpoſing and preparing thereunto. And with this *grain of Salt*, if thou take what is offered thee, it may become both ſavoury and beneficial to thee. If thou canſt not agree with me in all, yet agree with me in what thou canſt: and make not that, which was deſigned to heal, be an occaſion of increaſing differences. Too

many

many already are too buſie at that work. If my diſcourſe ſhall at any time preſſe hard upon thy Opinion, or upon thy practice, conſider not ſo much what thou *mayſt* reply to me, or the world, but what thou *oughteſt* to anſwer to God, and thine own Conſcience about it. And take heed of a wilful ſhutting thine eyes againſt an offer'd light. If thou ſhalt overtake

me

me in any Fault (from which I do not profeſſe my ſelf free) do not reprove me with Words of bitterneſſe, but reſtore me *in the Spirit of meekneſſe, conſidering thy ſelf, leſt thou alſo be tempted. And* beware that the diſcovery of a ſuppoſed errour, harden thee not into a Refuſal of a certain truth. Of the Concealment of my Name (leſt that offend thee) take

take this account. My meaning herein is, that thou ſhouldeſt not judge of my Book *by my Perſon*, but of my Perſon (if thou wilt needs be judging) *by my Book*. 'Tis an ill Courſe, though the Uſual Courſe, to meaſure a Doctrine by it's Teacher: the Teacher ſhould be meaſured by his Doctrine. Then is our affection rightly placed, when we love the Tea-

Teacher for the Truths ſake, and the Truth it ſelf, not for its Teachers but for its own ſake. Conſider therefore, not who I am, but what I ſay: and of what is ſaid, take Thou the Profit, give Me the Pardon, and for the Praiſe aſcribe it wholly unto God; to whoſe mercy and goodneſſe I commend Thee, being deſirous to be recommended thereunto

unto by thee, as being

Octob. 26. 1659. *Thy sincere though secret Friend and Servant,*

Irenæus Philaléthes.

A Ge-

ERRATA.

In the Epiſtle, after theſe words, Duties prediſpoſing and preparing thereunto, *adde,* and there withal the lawfulneſs of the Miniſter and adminiſtration.

In the Contents blot out *S.* 22. *N.* 1. and *S.* 22. *N.* 3. for *S* 23. r. *S* 22.

In the Book, page 7. l. 12. *experience,* read expreſſe.

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to

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THE

THE Understanding Christians DUTY.

1 Cor. 11. 28.

But let a man examine himself, and so let him eat of that Bread, and drink of that Cup.

THe Apostle having taken notice of some miscarriages in the *Corinthians* at their meetings together to eat the *Sect.* 1.

Supper of the Lord and rebuked them for them, *ver.* 17. to 23. In order to the preventing of the like to come, First, He ſpreads before them the *Inſtitution* of that Holy Feaſt, *ver.* 23. to 26. Secondly, He inſtructs them in the Main *End* of that Inſtitution, *viz.* The Commemoration, or ſhewing forth of the Lord's death, *ver.* 26. Thirdly, He acquaints them with the dangerous *Guilt* which they ſhould draw upon themſelves by unworthy Receiving, *viz.* The Guilt of the Body and Blood of Chriſt, *v.* 27. Fourthly, He preſcribes them the Way by which they might become worthy Receivers, *viz.* By examining themſelves before they Receive, here in this verſe 28. *But let a man examine himſelf.*

So

So that the Text is a kind of Apostolical Canon, or Constitution given to the *Corinthians* for the Examining of themselves in order to their worthy Receiving of the Holy Sacrament of the Supper of the Lord. *Sect.* 2.

The Particulars which it presents us with are two, 1. *A Double Duty*, viz. 1. *To examine a mans self*; and 2. *To eat of that Bread, and drink of that Cup.* 2. *A single Subject* on whom these Duties are incumbent. *A man.* *Sect.* 3.

Of the *Duties* prescribed in the Text, the One is Primary and Substantial, and that is, *To eat the bread, and drink the Cup of the Lord.* The Other is, Subordinate and Circumstantial to be done in the way of Preparation for the First; and that is, *For a* *Sect.* 4.

man to examine himself.

Sect. 5. The *Subject* is Indefinitely expressed by ἄνθρωπος *Man*, a word comprehending both the sexes of humane kind, and by the Circumstances of the Place restrained to a Church-member able to perform the Duties of examining himself, and Receiving the Sacrament of the Supper of the Lord; Let *a man*, i. e. *every such man, examine himself, and so let him eat of that bread, and drink of that cup.*

Sect. 6. So that the Points, that the Text holds forth, are Two.

1. *It is every understanding Christians Duty to Commemorate the Death of Christ by a worthy Celebration of the Supper of the Lord. Let him eat of that bread* ——

2. *In order to a worthy Celebration*

bration of the Supper of the Lord it is the Duty of every Communicant to examine himself before he eat of that bread & drink of that cup. But let a man examine himself, and so let him eat ——

I begin with the First, *viz.* It is the Duty of every Understanding Christian worthily to Receive the Supper of the Lord. 1. *Doct.* *Sect.* 7. *Note* 1.

By *Understanding Christian*, I mean a member of the Church of Christ sufficiently for the condition of the person Catechized in the Articles of the Christian Faith in General, and particularly in the Doctrine of that Holy Sacrament, and in the Duties belonging thereunto: *Such a person*, being not otherwise legally suspended, nor private- *Not.* 2.

ly hindred by just Impediment therefrom, ought, and *is bound in duty* to Commemorate the Death of Christ by a worthy celebration of the Supper of the Lord. Where again by *just Impediment* I mean with Mr. *Perkins*, contagious and incurable sickness, necessary journey and such like, which may be dispensed withall.

Sect. 8. I now proceed to the proof of the Point. And it will appear to be the *Duty* of every Church member so instructed, as is said, to Commemorate the death of Christ by a worthy celebration of the Supper of the Lord upon a Threefold account. 1. Of obedience to the express command of Christ. 2. Of conformity to the practice of the Universal Church of Christ. 3. Of

3. Of Gratitude or Thankfulness for the Benefit arising to every Christian from the Death of Christ.

And First it will appear to be the duty of every understanding Christian to commemorate the death of Christ by a worthy celebration of the Supper of the Lord upon the account of *Obedience* to the experience *command* of Christ. *Sect.* 9. *Note* 1.

The expreſs commands of Christ are either *Immediate*, as ſpoken by Christ himſelf in his own perſon; or *Mediate*, as ſpoken from Christ by his Apoſtles: and both again are either *Direct* and poſitive; or *Indirect* and Suppoſitive. And whatſoever appears to be a command of Christ any way, whether Immediately, or Mediately, Directly, or Indirectly, it obliges the perſon con- *Not.* 2.

cerned therein, either to a Neceſſity of *Obeying* it, or to a Neceſſity of *ſinning* by diſobedience to it. Theſe things being thus premiſed, we will now ſee in how many reſpects it appears to be the Duty of every underſtanding Church-member to commemorate the death of Chriſt by a worthy celebration of the Supper of the Lord.

No. 3. And it appears to be the duty of every underſtanding Chriſtian, &c. Firſt by *expreſs*, Immediate, Direct, and poſitive *Command* given by Chriſt himſelf in his own perſon. This appears from all thoſe places of Scripture where the Inſtitution of that Sacred Supper is recorded, *Matth.* 26. 26,27. *And as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to*

the

the Disciples, and said, Take, eat, this is my Body. And he took the Cup, and gave thanks, and gave it to them, saying, Drink ye all of it. So *Mark*, 14. 22. *And as they did eat, Jesus took bread ---- and said, Take, eat* ----- So *Luke* 22.19. *And he took bread -- saying,-- This do in remembrance of me.* So and most fully in 1 *Cor.* 11. 23,24 25,26. *For I received of the Lord that which also I delivered unto you--- Take, eat -- this do in remembrance of me*; and again, *This doe ye, as oft as ye drink it, in remembrance of me.* In all which places there is a command expresly, immediately, directly, and positively given by Christ to his Church in its then *Representative Body* consisting of the whole Colledge of his Twelve Disciples to perform

those sacred Actions wherein the celebration of his Supper chiefly consisteth, *viz.* *To take*, and *eat*, and *drink*, *bread* and *wine* first consecrated by blessing or thanksgiving.

No. 4. That he gave them such command the words are too plain for any man that hath not lost his wits or senses to deny. *Take, eat, drink ye all of it, Do this*, or this doe, all are plain imperative words importing a direct and positive command, not leaving the persons therein concerned at liberty to doe it, if they listed, or to leave it undone, if they listed not, but imposing a Necessity of doing it under penalty of sinning by disobeying it.

No. 5. Now if any man granting these words to import a command

mand shall object, that it was but a command *pro tempore*, having no other respect then unto that particular Time and Action; I answer: That Objection is refuted by the only Naming of the End which our Saviour mentioned for his giving them that command, which was, The commemorating, remembring, or shewing forth of his death. Remembrance or commemoration is of things passed, and out of sight. Christ was in their sight, and his death yet to come: whereupon it clearly follows that the command of *so doing* was chiefly, and most properly of concernment unto the time to come after the death of Christ for them, and after the departure of Christ from them, For a remembrance of whom, and

in

in commemoration of which they were to doe this. *This doe in remembrance of me*, *Luke* 22. 19. 1 *Cor.* 11.24,25. The Command to *take*, *eat*, and *drink*, did as well reſpect the preſent as the future time: But the command to *doe this* (or *thus*, as ſome read it,) *in remembrance of him*, in my apprehenſion ſeemeth only to have reſpect unto the future, or time to come. For if that command had had any reſpect unto the time preſent, then muſt they, preſently after he had done the firſt, have begun a New celebration of his Supper; which that they did was never once mentioned, nor as I ſuppoſe, ſo much as imagined. However that his command had reſpect unto the future, and not to that preſent time only is moſt

clear

clear by what is said in 1 *Cor.* 11. 25. where concerning the *Taking*, Blessing, and Drinking of the Cup, he not only saith, *Doe it*, but doe it, *as oft as ye drink it, in remembrance of me*, which had been improper speaking, if he had not meant it should be done any more after that time. *Often* is more then *once*, or *twice*: And if they were to doe it *often*, then their doing of it must be future; for that was the first time that it was done. And if those words 1 *Cor.* 11. 26. *For as often as ye eat this bread, and drink this Cup, shew ye* (reading it imperatively according to the marginal rendring of the word) *the Lord's death till he come*, be understood as the words of Christ, then there is a clear command from Christ for a continu-

tinuation of that ſacred Action by frequent reiterations of it till the coming of the Lord: which undeniably muſt be underſtood of the time to come; and ſo the command is not to be reſtrained to that particular time and Action.

No. 6. But if it will not be granted that thoſe are Chriſt's words, then admitting them to be the Apoſtles (for *his* they muſt be, if not Chriſt's) yet the ſame thing will ſtill follow, viz. That the commemorating of the death of Chriſt by a frequent eating of the Supper of the Lord is a Chriſtian Duty to be continued till the Lord come: For ſo ſaith the Apoſtle (if *his* words they muſt be) *as oft as ye eat this bread and drink this Cup* καταγγέλλετε, *ſhew ye*, or *do ye ſhew*

shew the Lords death till he come. And I hope the Apoſtles words in this buſineſſe will paſs for a command from Chriſt with us; eſpecially ſince he hath expreſly told us, that he *received of the Lord that which he delivered* unto us.

Yet further take the words as rendred in the Engliſh Text, ſo as they are of leaſt advantage towards our Hypotheſis, and they will afford us theſe Notes. 1. That it was ſo early in the Church a practice for others, beſides the Diſciples, to whom Chriſt firſt adminiſtred it, to *eat of that bread*, and *drink of that cup*: For ſo ſaith the Apoſtle ſpeaking to the *Corinthians*, *ye eat of that bread, and drink of that cup.* 2. That it was the practice of the Primitive Chri- *No.* 7.

Christians to be *often* at that Holy Duty: so saith he, *As often as.* 3. That the eating of that bread and drinking of that cup in commemoration of the death of Christ was by those Primitive Saints taken up as a custome to be continued till the coming of the Lord; *ye do shew* (saith he) *the Lords death till he come.* 4. That in that their practice they had the approbation at least of the Apostle, who rectifying some miscarriages of theirs about it, doth not disannul or disallow of the practice of it, which yet sure he would have done, had he known that our Saviours words at the Institution of his Supper had not been extendible beyond that present and particular Time and Action.

No. 8. Again, if any man granting

ting (what cannot be denied) that the words of Christ import a Command, shall object that that Command was but *Personal*, respecting the particular persons only of his then present Disciples; I answer, That Objection is easily refuted by the practice of the Apostles themselves taking others into fellowship with them in the performance of that sacred Action (as at *Jerusalem*, *Acts* 2. 46. at *Troas*, *Acts* 20. 7. at *Corinth*, 1 *Cor.* 10: 16, 17.) which they would not have done, had they understood the command of Christ to be but personal. And who should understand its true dimensions and latitude, if not they who beside the word of Christ commanding them, had the Spirit also of Christ to lead and guide them in the Execution

tion of his Commands. So that it appears from hence that this command of Christ is not to be restrained to any particular Time or Persons, but is of General concernment unto all persons in all Times, who shall stand in that Relation unto Christ that those particular persons at that particular time stood into him, *viz.* as visible Members of his Church, professors of Faith, believers on him, Disciples to him, is to all understanding Christians or Members of the Church of Christ, whose Duty it appears to be to commemorate the Death of Christ by a worthy Celebration of his Supper upon the account of this expres Immediate, Direct and Positive command for so doing, given by Christ in his own Person.

Again,

Again, Secondly it appears to be so by an Expres,though but *Mediate*, *Indirect* and *suppositive* Command given from Christ by an Apostle of Christ, and that in the Text here; *Let a man eat of that bread, and drink of that cup.* This Command I call *Mediate* because given from Christ by the Mediation of *Paul*; *Indirect*, because the Direct intention of the Apostle in this Verse is to give forth an Order for another Duty, *viz.* Examination before Communicating; *Suppositive*, because his prescribing them the Duty of Examination proceeds upon supposition of its being a Duty to communicate, in order whereunto they were to Examine: *But let a man examine himself, and so let him eat*, &c. Let *him eat*, &c. but *Sect.* 10. *No.* 1.

first

first *let him examine:* both are duties; but one to be done in order to & in the way of preparation for the other. *Eat* he must: so saith the Apostle, *Let him eat*, &c yet there must be an *Examining* of himself *before* his eating; *But let a man examine himself, and so let him eat*, &c.

Not. 2. If any man think that the Apostle in saying, *Let him eat*, speaks but *permissively*, as meaning only that he *may*, not that he *ought*, as being a thing only *lawful* upon allowance, if done; and not *Necessary* upon command that it should be done; I shall desire him to tell me whether the Apostle in saying, *Let a man examine himself*, do speak but *permissively* also, as meaning only that he *may*, not that he *ought*, as being only lawful upon allowance,

ance, if done, and not Neceſſary upon command that it ſhould be done. If he ſay that in this, the Apoſtle ſpeaks but *permiſſively*, then it will follow (for any thing that is ſpoken in this place, and I do not remember any other place, where any thing is ſpoken particularly to this purpoſe) that it is lawful alſo, and ſhall be no ſin for a man to *eat of that bread and drink of that cup* without examining himſelf: for what is but lawful and no duty to be done, may lawfully and without ſinning be left undone. And then what fear of eating and drinking damnation to a mans ſelf through an unworthy *i. e.* unprepared eating and drinking? But if he ſay the Apoſtle in this doth ſpeak by way

of

of *Command*, then it must follow that he doth speak by way of command in the other also: For he saith as well, Let *him eat and drink* as well as *examine himself*. And the Verbs expressing those duties of eating, and drinking (*viz.* ἐσθιέτω, and πινέτω) are as imperative in their Form as is the Verb expressing the duty of examining, (*viz.* δοκιμαζέτω,) So that the *eating of that bread*, and *drinking of that cup* is by vertue of this Scripture as much our Duty, as it is ours or any mans duty, by the same Scripture to examine himself before he eat & drink.

Num. 3. And thus we see it appears to be the Duty of every understanding Church-Member to commemorate the Death of Christ by a worthy celebration of the Supper of the Lord upon the

the account of *Obedience to an expreſs command* given as well immediately, and poſitively by Chriſt in his own perſon, as Mediately and Suppoſitively from Chriſt by the Apoſtle of Chriſt.

Secondly, Suppoſing that there were no ſuch expreſſe command of Chriſt extant, yet it would ſtill appear to be his duty upon the account of that *Conformity* which he owes to the *Practice* of the Univerſal *Church* of Chriſt, eſpecially conſidered in its prime Primitive purity during the times and days of the Apoſtles. For it cannot be imagined but that what was a general eſſential Duty of all Chriſtians in thoſe laſt days of Reformation, muſt, and upon the ſame account be the General Duty of all Chriſtians in all ſucceeding *Sect.* 11. *Not.* 1.

ding Generations. We will therefore take a view firſt of the *Practice* of the Church of Chriſt in thoſe days touching this Matter, and ſecondly of the *Ground* of that their Practice: and if it appear that their Practice was founded upon command, then it will follow that by vertue of a command, and even that very command which put them upon that practice, we are obliged to a Conformity with them in that ſame practice, unleſs we can ſhew either a countermand, or a diſpenſation granted by a competent Authority therefrom. So that the practice of the Primitive Church of Chriſt is a kind of Interpretative command of Chriſt touching things not otherwiſe by him commanded: upon the account whereof

whereof we, leaving off to sanctifie the commanded Seventh day in Memory of the Creation, do continue to sanctifie the uncommanded Eight day in memory of our Redemption.

For their practice it is clear *No.* 2. in Scripture (besides that cloud of witnesses that would come in from Ecclesiastical writings) that the Church of Christ in the days of the Apostles did *frequently* celebrate this holy Feast of the Supper of the Lord, set forth in Scripture very ordinarily under the phrase of *Breaking Bread*. This was the practice of the Church of Christ in *Jerusalem*, *Acts* 2. 42. Those that upon Saint *Peter's* Sermon were converted, and by Baptisme added unto the Church

are ſaid to have *continued ſtedfaſtly in the Apoſtles doctrine, and fellowſhip, and in breaking of Bread* [*i. e.* eating the Lord's Supper,] *and Prayer:* and ſo again mention is made of their *Breaking Bread, i. e.* receiving the Sacrament, *ver.* 46. This alſo was the practice of the Church of Chriſt at *Troas*, Acts 20. 7. *And upon the firſt day of the week* [*i. e.* upon the Sunday, or Lord's day] *when the Diſciples came together to break Bread* [*i. e.* to receive the Sacrament] *Paul preached unto them*, and together with them. Paul *broke Bread* [*i. e.* received the Sacrament] *ver.* 11. And thus it was the practice of the Church of Chriſt at *Corinth*, 1 Cor. 10. 16, 17. *The cup of bleſſing, which we bleſs, is it not the communion of the blood*

blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body: for we are All partakers of that one bread. And the same is so evident as nothing can be more from what is said to that purpose here in this 11. Chap. from *ver.* 17. to the end. Nor can the contrary be demonstrated of any other Church; therefore I hence conclude, that such was the practice of the Catholick Church of Christ in that age.

Secondly, for the *Ground* of their practice, that can be no other then this, That it was so ordained, and ordered amongst them by those who were the first preachers to, and planters of those Churches, *viz.* The Apostles of our Lord *Note* 3.

Jeſus Chriſt, and other Evangeliſts, and Miniſters ordained, appointed, and ſent forth by them for that work. For otherwiſe it is impoſſible to imagine how there ſhould be in ſo many ſundry and ſo far diſtant places of the world ſuch an Uniformity as in the Subſtantials of the Faith of Chriſt, ſo in the Eſſentials of the worſhip of Chriſt.

No. 4. Of the Apoſtles and Apoſtolical perſons ſo ordaining and ordering of things among their New gathered Churches in their ſeveral Quarters there are abundant Evidences in the Scripture. Hence thoſe Expreſſions of *Paul, So ordain I in all Churches*, 1 Cor. 7. 17. and *for this cauſe left I thee in Creet that thou ſhouldſt ſet in order the things that are wanting*, or left undone,

See 1 Cor. 16. 1, 2.

Tit.

Tit. 1. 5. and 1 *Cor.* 14. 40. *Let all things be done decently and in order,* κατὰ τάξιν, *i. e.* according to *Order*, or appointment. And in this 1 *Cor.* 11. 34. *The rest will I set in order when I come.* In *Acts* 15. we find the Church at *Antioch* appealing to the Apostles and Elders at *Jerusalem* for the determination of a Controversie moved amongst them: and the Apostles accordingly making *decrees*, and sending their Legates, chosen Men to deliver those *decrees*; and those men that were sent delivering them. And in *Acts* 16. we find *Paul* in his Visitation of the Brethren setling the Observation of those *decrees* in other places besides *Antioch*, even in every city where he had preached the Word of God, delivering unto them the

decrees for to keep that were ordained of the Apoſtles and Elders which were at Jeruſalem. So that what was ſo generally and ſo early obſerved, and done in the Primitive Church, was obſerved and done by expreſs *order*, direction, *decree*, canon, *conſtitution*, and appointment of the Apoſtles of Chriſt, either Mediately, or Immediately giving forth ſuch order, or direction.

No. 5. Now that which the Apoſtles generally did, or *decreed*, appointed or *ordered* to be done in things pertaining to the Kingdom of God, *i. e.* the gathering, planting, ſetling, and ordering of Churches; they did by authority and commiſſion from Chriſt, and by ſpecial Aſſiſtance and Guidance of the Holy Ghoſt ſent down

down upon them for that purpoſe, as appears from *Mat.* 28. 19,20. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, teaching them to Obſerve all things whatſoever I have commanded you; and lo I am with you alway, even unto the end of the world Amen.* And *Acts* 1.3. *To whom alſo he ſhewed himſelf alive after his paſſion* —— *ſpeaking of the things pertaining to the Kingdom of God.* And *ver.* 8. *Ye ſhall receive power, after that the Holy Ghoſt is come upon you*, or, as it is in the Margin, *ye ſhall receive the power of the Holy Ghoſt coming upon you*; whom he had promiſed ſhould come after his departure from them, to be *with them for ever*, John 14.

16. *to teach them all things, and bring all things to their remembrance, whatsoever he had said unto them,* John 14. 26. and to *guide them into all truth,* John 16. 13. *reciving of his to shew unto them,* ib. v. 14. Whence is that expression of theirs touching their *decrees* sent from *Jerusalem* to *Antioch,* Acts 15. 28. *It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden then these necessary things,* &c. Whereupon it follows what was by the Apostles generally done, *decreed,* ordained, and *ordered* to be done had a *Divine Authority and Warrant* for the Ground of it: and that their preachings and constitutions were to be looked on (and accordingly were so) received and obeyed as the Laws, and Orders

Orders of Jesus Christ, according to what Christ himself had said, *Matth.* 10. 40. *He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me*; and John 13. 20. *Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth, me: and he that receiveth me, receiveth him that sent me.*

The conclusion from all which must be this, That the *practice* of the *Primitive Churches* of Christ in the Essentials of the Worship of Jesus Christ, when it is once clearly known, is binding to all succeeding Churches and Christians, in their several generations: so as that it is their Duty to be conformable in their practice unto the practice of those Primitive Churches and Christians. For *No.* 6.

what they did, they did by Order from the Apoſtles of Chriſt; and what the Apoſtles of Chriſt ordered, they did order by an Authority and Direction from Chriſt himſelf; whoſe Authority is caſt off, and command diſobeyed, whileſt we act contrary to thoſe *Orders* which he gave by his own Word, or by his Spirit to his Apoſtles, and by his Apoſtles to the Primitive Churches and Chriſtians, and by them to all ſucceeding Churches and Chriſtians in their Generations. So then, it being clearly known, that it was the practice of all the Primitive Churches of Chriſt, with all the particular Members of thoſe Churches, frequently to meet together to celebrate the Holy Feaſt of the Supper of the Lord, which

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is an Essential part of the worship of Christ; it follows that it is the Duty of all succeeding Churches and Members of the Church of Christ, frequently to receive that Holy Sacrament. And the refusing so to doe, is so far a Breaking off from communion with the catholick Church, and a disobedience to the Ordinance of Christ.

And thus we see it appears to be the *Duty* of every Understanding Christian, worthily to commemorate the Death of Christ, in receiving the Holy Sacrament of the Supper of the Lord, upon the account of that *conformity*, which he owes to the *practice* of the Universal Church of Christ. *No.* 7.

Yet Thirdly, the same thing will appear to be the *Sect.* 12. *No.* 1.

Duty

Duty of every Understanding Member of the Church of Christ, upon the account of *Gratitude*, or Thankfulness for the benefit arising to every true Christian from the death of Christ. That every true Christian is capable upon his perseverance in the Faith, of great Benefit by the Death of Christ, there is nothing more evident. Our Redemption, Justification and Glorification, with all the graces adherent, and consequent thereto, are all founded in the death of Christ. Now, by the law of nature, every Benefit obliges the Receiver thereof to all just Actions, and Expressions of Thankfulness to his Benefactour. Forasmuch *then* as it is the *Duty* of every Christian to be *thankful* unto Christ for that Benefit that he believes,

believes and hopes to receive by his Death: and the receiving of the Sacrament is an Expression of a Christians Thankfulness for that benefit (the Cup in the Sacrament is is called the *Cup of Blessing*; and the whole Action is called *The Eucharist*, or Giving of Thanks) Therfore upon the pure account of *Gratitude*, were there no other Obligation thereunto lying upon him, every Christian is *in duty* bound to commemora e the Death of Christ by a worthy Celebration of the Supper of the Lord

If any man yeilding (as necessarily every Christian must) that it is his *duty* to be *Thankful* unto Christ, for the Benefit which he receives by his Death, shall yet suppose it not Necessary *this way* to expres *No.* 2.

expreſs his thankfulneſſe, but think it enough for the diſcharge of his Duty, if he do it by words in prayer, or otherwiſe; I anſwer, that as upon a general account, he ought to do it any way that he can? So upon the particular account of Chriſts having ordered it *this way* to be done, *this way* neceſſarily, whatere he do in any other way, he ought to expreſs his thankfulneſs.

No. 3. That our Lord Jeſus Chriſt hath ordered it *this way* to be done, is moſt evident from his own words repeated by the Apoſtle, 1 *Cor.* 11. 24, 25, 26. ſpeaking of taking, & eating the bread, *This* ſaith he, *do in remembrance of me*: and ſpeaking of taking, and drinking the cups, *This* ſaith he again, *doe ye, as oft as ye drink it, in remembrance of me. For as oft*

as

as ye eat this Bread, and drink this Cup, shew ye the Lord's death till he come, i. e. continue to make *a grateful acknowledgement* of the Benefit that ye receive thereby. So that concerning *this*, and the other ways of expressing their Thankfulness unto Christ, for the benefits which they receive by his death; I shall say to such as have been negligent in *this way* of expressing themselves Thankful, as our Saviour once said in another case, *This ought ye to have done, and not to leave the other undone.* And you may even as well refuse to be thankful unto him at all, as refuse to express your thankfulness in that particular way which Christ hath prescribed & ordered. And your carriage in effect speaks thus much, *Lord I acknowledge my selfe bound to*

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be thankful unto thee for the benefits of thy death, but I do not like the particular way of expressing my thankfulnesse unto thee which thou hast prescribed, viz. by shewing forth thy death in eating of thy Supper: if any other way will content thee, well and good; but this way I neither like nor mean to express it. Now how inconsistent this, or any thing which is the same in effect with this, is unto true thankfulness, every man may judge. So that unless we will be guilty of high ingratitude, or unthankfulness unto Christ, for the Benefits that we receive by his Death, we must not only generally, any other way, but particularly in *this very way* express our thankfulness unto him for it, *viz.* By commemorating his death, in a worthy celebration of his

Supper,

Supper, which is so lively a Memorial of his dying.

So that by a *Threefold Cord* (which is not easily broken) every understanding Christian is bound to commem rate the death of Christ by a worthy celebration of his Supper. And every of these three Bonds hath a divine command, either General, or Particular, Mediate, or Immediate, Expres or Interpretative for the foundation of it. And divine commands which way soever given, do ever carry along with them an Obligation to the duty commanded by them. And to throw off, or wilfully neglect the Duty commanded, implies a throwing off, or a rebelling against the Authority commanding. So that either we must disown Christ from *Sect.* 13.

from being our Lord, or elſe we muſt doe our Duty in obeying his command; and *Doe this*, as he hath commanded us, *in remembrance of him.*

Sect. 14. I ſhall cloſe up this Part of my Diſcourſe with the Reſolution of Mr. *Perkins* upon this caſe, *How far forth men have liberty to uſe or not to uſe the Lord's Supper.* In anſwer to which he gives three Rules, I ſhall only repeat his firſt with the reaſon which he ſubjoins "unto it. His rule is. Every "man of years living in the "Church and being baptized is "bound in conſcience by Gods "Commandment to uſe the "Lord's Supper. The Com-"mandment is expreſſed in "theſe terms, *Take, eat, drink,* "*do ye this.* And it binds all "men in the Church, that are "bap-

" baptised, to the use of the
" Lord's Supper. This is his
" Rule. The Reason which
" he gives of the Rule is,
" First, if any man refuse to re-
" ceive it when he may conve-
" niently, having no just impe-
" diment, so doing he neg-
" lects and contemns the ordi-
" nance of God. Secondly,
" for a man to abstain, when
" he is called to receive it,
" though haply he may be ex-
" cused in regard of some rea-
" son inwardly known to him-
" self; yet his abstinence is a
" bad example, and may give
" offense to others. Thirdly,
" the man that may receive,
" and yet will not, doth in
" effect suspend and with-
" hold himself from the bene-
" fit of this holy Sacrament.
" Thus far that Learned *Casu-*
" *ist. Cas. Con. lib.* 2. *c.* 10.
" *qu.* 1.

To

Sect. 15. To this I shall add no more at present by way of proof, but proceed to the *Application* of the point.

1 *Use.* *Sect.* 16. And First, it may be *usefull* in the way of *Information*. Such as are unsatisfied in the Grounds of this our Christian Duty of Commemorating the Death of Christ by a worthy Celebration of the Supper of the Lord, may hence perceive, that we have *good warrant* for what we doe (and so are not justly chargeable with the Guilt of being *Willworshippers* for it.) First, it is a thing which pure *Gratitude*, and that both upon a General, and a Particular account obligeth us unto. Secondly, it is a thing expressly *commanded* by our Lord Jesus Christ, and that immediately in his own Person, as well as medi-

mediately by his Apostle. And thirdly, it is a thing which the *Universal Church* of Christ in all, and even in the first, and purest ages of it, *hath ever Practised*. And if the naturall *law of Gratitude*, if the positive *Precept of Christ*, if the Universal *Practice of the Church* have not force enough in them to constitute a Duty, and warrant a Practice, then, what hath; If they have, then have we enough, not only to bear us out in our Practice, but also to bind us to our Duty of Commemorating the Death of Christ by a worthy Celebration of the Supper of the Lord.

Secondly, it may be *Useful* in the way of *Reprehension* to such as *neglect* the Performance of this Grand Christian Duty. Truly such persons are

2 *Use.* *Sect.* 17.

are liable unto a very ſharp *Reprehenſion*, upon ſundry accounts. *Firſt*, they are guilty of great *unworthineſs* towards God, by whom they are invited to this Royall Feaſt. See the Parable of the Marriage made by the King for his ſon in *Mat.* 22. 1. to 8. When God makes a Feaſt and bids Gueſts, he expects their Company, all excuſes, pleas, and pretenſes of occaſions, and buſineſſes whatſoever ſet apart: and he is highly *wroth* at them, when they *make light* of his Invitations and Proviſions, turning their backes on his Table, and going their waies to follow buſineſſes of worldly concernment. What an *Unworthineſſe* is this in them towards God! What! cannot God furniſh a Table good enough for them? *Is the Table*

of

*of the Lord polluted! Is even his meat contemptible!Mal.*1.12. Oh what a disrespect do they cast upon God himself? who will not vouchsafe at his Invitation, to be his Guests at a Feast of his Providing! He will say of them, as it was said of those in Matth. 22. 8. *The wedding is ready, but they which were bidden were not worthy.* Secondly, they are guilty of flat *Rebellion* against Christ, whose power they slight, and whose Authority they throw off, whilest they doe thus obstinately persist in a *rebellious* Rejection of his command. He saith positively, *Take, eat, drink, doe this:* and you stubbornly refuse to *eat*, or *drink*, or *doe* any thing of *this*. What other in effect is this, then a professing your selves enemies to him, and a saying

saying with those in *Luke* 19. 14. *We will not have this man to reign over us.*

Thirdly, they are guilty of *Uncharitable breaking off from communion with* the Church of God. Do you believe the communion of Saints? Why then will you not communicate in receiving the Lord's Supper together with the Saints? The Saints of God, in all ages, have maintained, and kept up Christian society and fellowship, by communicating together in frequent Assemblies, at the Table of the Lord. *For we being many are one bread and one body: for we are all partakers of that one bread*, or *loaf*, 1 Cor. 10. 17. What testimony do you give of your holding communion with them, of your being parts of *that one bread*, members

bers of *that one body*, that will not so much as once vouchsafe to come at that Table with the other members of *that one body*, to be *partakers of that one bread?* you come and hear the Word with them, and then, when that's done, you go your way and leave them. What would a civil Jew, or Heathen do less? Oh consider how *uncharitably* you grieve those, to whom by profession of the same Faith you are Brethren, whose communicating together you condemn as unchristian, whilest you professe your selves to be Christians, and yet will hold no communion therein with them.

Fourthly, they are guilty of gross *ingratitude* (a foul crime) against Christ, for the benefits of his Death. It is a

ſign they make ſmall account of the Death of Chriſt, that regard ſo little the commemoration of the benefits coming by his Death. Chriſt hath done much, and ſuffered much for us. Gratitude requires the like from us to him. But, it is to be doubted, that they will *do* but little for him, that will not do ſo much as come to a Supper provided for them by Him. It is to be feared, they will *ſuffer* but little for him, that will not ſuffer themſelves, by all his loving invitations, to be prevail'd upon, to come and Sup with him. The great buſineſs of the Sacrament is the offering up unto God, a commemorative ſacrifice of thanksgiving for the benefits, which we receive by the death of Chriſt. Oh how will they acquit

acquit themselves of the guilt of *Ingratitude*, that will have no share in that common Christian Eucharistical Sacrifice? Fifthly, They are guilty of high *contempt of this ordinance* of Christ. For what other can a continued causeless wilful neglect thereof be esteemed? especially being so engaged, and so invited, as they are, to it. What ever they reckon of it, they will find at last, that God will make little distinction betwixt a wilful neglecter of his Ordinance, and a profane contemner of it? even as he reckons of him as a *Murderer* of his Brother, who is *not a Lover* of his Brother, 1 *Joh.* 3. 14, 15. In the case of Circumcision, *The uncircumcised man child, whose flesh of his Foreskin is not circumcised, that soul* (saith the text) *shall be*

cut off from his people: he hath broken my Covenant, Gen. 17. 14. Again in the case of the Passeover, *the man that is clean and is not in a journey, and forbeareth to keep the Passeover, even the same soul* (saith the Text again) *shall be cut off from his people, because he brought not the offering of the Lord in his appointed season: that man shall bear his sin*, Num. 9. 13. And shall it not be so much more in the wilful neglect of *Baptisme* and the *Supper* of the Lord? if you do not contemn the Ordinance, then why do you not come to the Ordinance? if you valued it, sure you would make some use of it. Had you any regard to it, sure you would, at some time, be present at it. *Whereseoever the body is, thither will the Eagles be gathered together.*

gether, Luke 17. 37. What is the fleſh of the Son of man no meat, yea is the Blood of the Son of God no drink *with you?* is it not worth the *Labour* of coming for it? or not worth the *Charge*, that you muſt be at, that you may have it? Oh let ſuch as make ſo light eſteem of this ſacred Ordinance take heed of being looked upon, as thoſe that have *trodden under foot the Son of God, and counted the blood of the covenant wherewith they were ſanctified an unholy thing*, Heb. 10. 29.

Sect. 18. But, methinks, I hear the *tender conſcience* of ſome doubting Chriſtian ſtartled at this Reproof, and ſaying in the way of *Apology* for it ſelf, Though I do forbear to come to the Table of the Lord, yet it is not out of contempt of the

Ordinance, but out of a fear of the danger of unworthy receiving, and out of a ſenſe of mine own unworthineſs to receive; otherwiſe, the Lord knows, I would full fain come and be a gueſt at his Table? Twould be my happineſs, that I might Feaſt my ſoul there, as it is my unhappineſſe, that, not finding my ſelf worthy, I fear the danger of an unworthy receiving, and dare not come thither.

Sect. 19. *No.* 1. But, let me ſay to thee, Dear Chriſtian, whoever thou art, that thus argueſt thy ſelf out of thine own happineſs, and forſakeſt thine own mercies, is it thus with thee in good earneſt, as thou alledgeſt? Deal truly with me in the ſight of God, and thine own conſcience. Is not this onely a *pretenſe*, and ſomething elſe, that

that thou listest not name, the true *cause?* In the bowels of Jesus Christ, I beseech thee, be true to thy self herein, and let not thine own heart deceive thee. If any thing else be the cause, then the removal of this scruple, will be something the more of labour to me, but nothing the more of satisfaction unto thee. But if this be the true, the only cause, of thy forbearing to come to the Table of the Lord, then I shall endeavour (And the Lord open thy heart as he did the heart of *Lydia* that thou mayst receive) an answer to thy satisfaction in this Particular.

And to the Point, I answer plainly and distinctly, that the question is not, whether *thou art worthy* to commemorate the death of Christ, in *No.* 2.

receiving the Sacrament of the Supper of the Lord, or whether thou canſt *doe it ſo worthily* as thou ſhouldeſt, but whether it be thy *Duty*, and thou *oughteſt* to do it. And if it be clear to thee, that it is thy *Duty*, then it will not excuſe thee from ſin in not doing it, to ſay, thou wert not *worthy* to do it, or couldeſt not do it ſo *worthily* as thou oughteſt. For that it is *good* to do it, it is clear, becauſe God hath ſhewed it to thee, and required it of thee? and if ſo, then *to him that knoweth to do good, and doth it not, to him it is ſin* Jam. 4. 17. And *that ſervant, which knew his Lords will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes*, Luk. 12. 47. Thou knoweſt it is thy Lords will, that

that thou ſhouldeſt *examine* thy ſelf and ſo *eat of that Bread*, and *Drink of that Cup:* make this ſervants caſe now (in *Luk.* 12.) to be thine own: and what elſe can follow but this, that if thou ſhal'ſt not prepare thy ſelf, nor *do* according to thy Lords will, thou ſhalt be worthy to be beaten with many ſtripes. Do it therefore, not becauſe thou art worthy, but becauſe it is thy duty: and be not diſcouraged from doing it ſo well as thou canſt, becauſe thou canſt not do it ſo well as thou ſhouldeſt: *For if there be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not*, 2 Cor. 8 12. O go with thy ſpiritual ſacrifice of praiſe to the Altar of God, and there offer it to thy Maker, by the hand of thy

Heb. 13. 15. Mediatour, though it be not *worthy* of Gods acceptation for it self, yet it will be *acceptable* unto God by Jesus Christ, 1 *Pet.* 2. 5. And if upon the account of thine unworthinesse thereof, thou refusest to Eat, and Drink at the Lords Table, why dost thou not, upon the same account, refuse meat and drink at thine own Table! thou art no more *worthy* of that (if thou standest upon strict Termes with God) then thou art of the Bread, and wine at the Lords Table. Thou eatest it, I suppose, because it is a necessary means allowed, and ordained by God for thy Naturall nourishment unto a temporall life; and to refuse it, were a tempting of God to maintain thee without it. And is not the *eating of that Bread*, and *drinking that Cup* of the Lord

Lord a Neceſſary means, of Gods allowing, and ordaining for thy ſpiritual nouriſhment unto eternal life! what then will be thy total refuſall of it, but a tempting of God to ſave thee without it.

No. 3. Oh, but I fear (ſayeſt thou) the danger of unworthy receiving. Truly there is good reaſon for it. For *whoſoever ſhall eat that Bread, and drink that Cup of the Lord unworthily eateth and drinketh damnation to himſelf*; He runs a great hazard of judgment both temporal, and eternal, that unworthily *eats of that Bread, & drinks of that Cup*. But what! Is there no way to avoid the danger of *unworthy receiving* the Sacrament, but by an *unworthy refuſal* of the ſacrament? That were a ſad ſtrait indeed. Where ſin, and any thing but a ſin is propoſed to choice, there any

any thing rather then ſin is to be choſen. And where there is a neceſſity of ſinning both waies, as in the caſe of an erring conſcience, there the leſſe ſin is to be choſen before the greater. But where there is a poſſibility of eſcaping both, there is a neceſſity of avoiding all that can be. And what neceſſity is there of a mans ſining in this caſe, either one way, or other, in unworthy receiving, or unworthy refuſing? he may take the middle way, and at once avoid both the ſins, by a religious conformity to the inſtitution of Chriſt *in receiving* the Sacrament of his Supper *Worthily*. Had there been any other way, the Apoſtle was ſo wiſe, he could not but have known it: and knowing it, his love to the *Corinthians* was ſo great, he could

could not but have acquainted them with it. But he knew no other way, but this; yea he knew there was no other besides this, & therefore to this it is that he directs them. It is indeed a great sin to eat this Bread, & drink this cup of the Lord *unworthily*. What then? shall we therefore sinfully abstain from eating & drinking of it at all? what's the Apostles advice in this case? not that we should abstain, no such word in all his writings; But that we should prepare our selves worthily to receive. *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup*: So he. Heavy judgments befel the *Corinthians* for their unworthy carriages at this sacred Ordinance: what then? doth the Apostle therefore wish them *forbear* for the time to come?

no:

no: he rather points them what to do, that they might not be judged, upon any such account, any more, *viz.* To *judge* that is examine and prepare themselves, that they might not be judged of the Lord. *For if we would judge our selves, we should not be judged,* 1 *Cor.* 11. 31. as if he had said, the way to avoid being judged for *unworthy receaving,* is to endeavour our selves, by due preparation of our selves, *worthily to receave it.* He doth not say, if we would *forbear,* & not come, but if we wou'd judge our selves before we come, we should not be judged of the Lord; for to forbear wholly from coming to the Supper of the Lord, out of a conceit, thereby to avoid being judged of the Lord, is, as *if a man did flie from a Lion, and a Bear met him.*

him, or went into the house, and leaned his hand on the wall and a Serpent bit him, Amos 5.19. This is to make the commandments of God of none effect by your reason, as the *Scribes* and *Pharisees,* whom our Saviour reproves for it, did by their tradition, *Matth.*15.6. This is to leap out of the Frying pan into the fire, as we say, to run from one sin and mischief, into another, as ill or worse. Keep therefore that *Middle way,* which carries you clear from both these rocks: neither *unworthily* receive it, nor *unworthily* refuse it: but *examine your self* (thats the Resolution which the *Doctor of the Gentiles* gives upon the Case) *and so eat of that bread, and drink of that cup.* You ought both to communicate, that you sin not by neglect of the *Matter* of the Duty to be performed;

and

and to communicate worthily, that you do not sin in the *manner* of performing the duty. This ought you to doe, and not to leave the other undone.

No. 4. Oh but (sayest thou still, for all this) I am so sensible of mine own *unworthiness* that I dare not come, because the Apostle hath said, *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself*, and I would be loth to eat and drink my own damnation. I answer First, It is not necessary that every man, that once eats and drinks unworthily, shall be damned. Though an *unworthy* eating and drinking be a deadly sin, yet sure it is not *that sin unto death*, which shall never be forgiven. There is mercy even for those that commit *that sin*, upon repentance: & what

sin

sin (I pray consider it) is not damning without repentance? There is danger enough in it to engage us to use our utmost endeavour to avoid it; but the apprehension of that danger must not make us run into another sin, for the avoiding of it.

Secondly, There is a *Two-fold worthiness*; a worthiness of the *Person*, and a worthiness of the *Performances*. And it is in regard of the worthiness of the *Performance*, not of the *Person* that the Apostle speaks, saying, *He that eateth and drinketh unworthily*. He doth not say, He, that being *unworthy* eats and drinks, as if he had any respect unto *personal worthiness* (for if God should stand upon these terms with us, who would be sufficiently worthy for these things? *If thou Lord, shouldst mark iniquities,* No. 5.

iniquities, O Lord, who shall stand? Psal. 130. 3. He stands not therefore upon *personal worthiness*) but this he saith, *He that eateth and drinketh unworthily*: clearly referring it unto the *worthiness* of the *performance*. Now it doth not follow, that a man may not do a thing *worthily* for manner of Performance, which he is not *worthy* to do in regard of any worthinesse in his Person. Look not therefore so much to the worthinesse of thy *Person*, as to the worthiness of thy *performance*; which, so it be such as it should, thy Receiving will be *worthy*, though thou in regard of thy person, beest *unworthy* to Receive. Here lies the root of all thy Trouble, Thou thinkest the Apostle stands upon *worthinesse of person*, whereas

whereas he mentions nothing of that, but speaks only of the worthiness of the *Performance.*

This worthiness consists in Three things. First, a conscientious *preparation* for the Feast by a previous examining of our selves, intimated by the Apostle, in that expression, *But let a man examine himself.* Secondly, a religious inward *estimation* of the Feast; and Thirdly (consequent hereunto) a reverend outward *Behaviour* at the Feast, both intimated in the phrase of *Discerning the Lords Body.* And he that offends not in any of these respects, eats that bread, and drinks that cup of the Lord *worthily*, though otherwise, he be no more *worthy*, in respect of any worthiness upon his person, *to eat of* Not. 6.

that

that bread, or drink of that cup, then *John Baptist* was to loose the latchet of our Saviour's shoe; which, who doubts but he could have *worthily* done? though he acknowledge himself *unworthy* to doe it.

No. 7. But if thou wilt needs have a *worthiness* upon thy *person* to qualifie thee for coming. I answer yet further, There is a twofold worthiness of the person, an *inherent worthiness*, which amounts from the internal excellency of the person considered in himself, and an *imputed worthiness* which amounts from God's gracious acceptation of a sinner through the merit of his Saviour. And upon the account of this *latter*, (christians *may* come, though they *cannot* (as they never shall) find themselves worthy to

to come upon the account of the *former*. Yea, the lesse worthy thou art in thine own eyes the more worthy * shalt thou be in the eyes of God, who *resisteth the proud, but giveth grace to the humble*, Jam. 4. 6. who *satisfieth the hungry with good things, but sendeth the rich empty away*, Luk. 2. 53. Hence it is, that Saint *Paul*, well knowing that it is *not of works of righteousnes that we have done, but of God's mercy that he saveth us*, desired so *not to be found in his own righteousnes*, but in *that which is through the Faith of Christ*, Philip. 3. 8, 9. And the Church of *England* well begins her address of her self to "the Lord's Table, *We*

* *Quare ea est dignitas quam unam & optimam afferre Deo possumus, si nostram ei vilitatem & (ut ita loquar) indignitatem offeramus, ut sua misericordia nos se dignos faciat: si animos in nobis despondeamus, ut nos in ipso consolemur: si nos humiliemus, ut ab ipso erigamur: si nos accusemus, ut ab ipso justificemur:* &c. *Calvin. Instit. l. 4. c. 17. S. 42.*

do

"*do not presume to come to this*
"*thy Table, O merciful Lord,*
"*trusting in our own righteous-*
"*ness, but in thy manifold and*
"*great mercies; we be not*
"*worthy so much as to gather*
"*up the crumbs under thy*
"*Table*, &c. O come therefore, thou tender-hearted Christian, to the Supper of the Lord: but come out of thy self, in thy Saviour; casting thy self upon the mercy of God for his *gracious acceptation* of thee through Christ, and not upon the account of any *inherent worthiness* of thine own person: which if thou shouldest once judge thy self to have, I should think that conceit a more real obstacle to thy Receiving then thy present sense of thine own unworthiness.

Note 8. Yet one step further, that if

possi-

possible I may reach the bottom, of all thy fears and doubtings. Is not this that *unworthinesse* under the sense whereof, thou sayest thou labourest, that thou canst not find in thy self such a *measure of repentance* and *Faith*, as thou conceivest requisite in him, that shall worthily receive the Sacrament? Thou doest not find thine *eyes flow* so freely at the sight of thine own sins, nor thy *heart bleed* so kindly at the remembrance of thy Saviours Wounds, as thou thinkest thou shouldst do. Thou doest not perceive thy soul to cling so closely to, and clasp its armes so fast about thy Redeemer, as thou desirest? In a word, thou thinkest thou canst not *repent* deeply enough, nor *believe* strongly enough, for one

that

that should come to the Sacrament. Is this thy case? and doth it not wring here? is it not upon this, and this account only that thou thinkest thy self unworthy?

Note 9. If this be it, then know, that these things, which thou speakest of, may be considered, either as the *Gifts* of God, or as the *Duties* of man. It is *Mans Duty* to believe and repent; but yet repentance and faith, that is the graces enabling a man to believe, and repent, are the *Gifts* of God. Now consider these things, First, as the *Gift* of God: and it is no where set down, what measure of them it is necessary that a man should have, before he comes to the Lords Table. he that hath them in any measure, though never so little hath enough to qualifie him fit for

for coming; though the more he have of them, the more cheerfully, may he come with them. He to whom God hath given true repentance and faith, though in never so small a measure, cannot be deemed to be a true penitent, and a true believer. And whoever said, a truly penitent and believing Christian, if otherwise *competently understanding*, was a person *unworthy*, that is, *unfit* and unqualified to come to the Sacrament? And if it be so, that the *graces* be but small in their Measure, and weak in their Power, that is so far from being a reason for thy abstaining from the Sacrament, that it is a most powerful argument to perswade thy coming to the Sacrament. That's the way to have thy graces increased

both in their ſtrength and meaſure. And 'tis worth thy conſidering, whether thy abſtaining ſo long from the Sacrament, be not the very ground of thy ſo ſmall, or no increaſe of grace. How ſhouldſt thou expect, that God ſhould give thee grace, when thou goeſt not God's way to have it given thee? God gives his *Grace* ordinarily in the way of *Means*. How then ſhouldeſt thou obtain the *Grace* of the means, whileſt thou abſtaineſt from the *Means* of the Grace?

No. 10. Secondly, conſider theſe things as the *Duties* of man, and it is no where ſet down to what height, or depth, thou ſhould'ſt proceed in thy *Repenting* and *Believing*, before thou mayſt come to the Lords Table. One thing is neceſſa-

ry

ry, and that is *sinceritie* in what you do, that you do *truly* Repent, and Believe, (and he that doth so *truly*, will never set himself a stint, but ever striving to repent still more deeply, and to believe still more firmly:) and if thou canst satisfie thy self touching the *sincerity* of thy Repenting and Believing, that thou dost *truly* Believe and Repent, though thou canst do neither to that height, or in that measure that thou wouldest, thou mayest satisfie thy self herein touching thy *worthiness*, that is thy being qualified to come and receive. I confesse if thou beest a Hypocrite, then whether thou comest, or stayest away, thy case is bad. The onely thing in this case to be done, is to leave off thy Hypocrisie, and be sincere in thy

Duty. But if thy heart condemn thee not of any Hypocriſie in theſe duties, but thou doeſt perform them *ſincerely*, though weakly, then mayeſt thou have *confidence towards God*, 1 *Joh.* 3. 21. For though there be much iniquity both upon thy perſon and performances, yet he that ſo loved thee, as to die for thee, will waſh both thee and them from all ſin, making both acceptable unto God.

No. 11. Laſtly, That I may not tire thee, inſtead of ſatisfying thee: ſtate thy caſe thus: on the one ſide, thou haſt a *Command* of Gods giving, to *do this*, which he bids thee. On the other ſide, thou haſt a *Doubt* of thine own raiſing, that thou ſhalt not *doe* it *thus*, as he hath bidden. Now be thine own judge, whether is better, to give

give to God the best obedience that thou canst to his command for the *Matter* of it, though when thou hast done thy best, thy obedience will be defective, in regard of that exactnesse required in the *Manner* of performing it: Or, because thou doubtest, thou shalt not do thy Duty *so well* as thou shouldest, quite to fall off from thy duty, or refuse to do thy duty at all. And how knowest thou, if thou beest not wanting to thy self, but that God will so follow thee with his Gratious assistance, as that thou shalt *worthily* perform thy duty: If not so worthily as thou desirest, yet so worthily as he will gratiously accept of: And however it be, as to that, much better it were, even violently *to throw off*, if thou canst not

otherwise *Satisfie* thy doubt, then to incurre the Guilt of wilful disobedience to the Command of God, by *Neglect* of thy Duty. Act like a Christian therefore, in doing that duty, which God commands thee: and doubt not, whilest thou art in a way of Duty, either of finding acceptance with God, or of receiving a blessing from God. *He hath not said to the seed of Jacob seek ye me in vain*, Isa. 45. 19.

Note 12. I shall close up this part of my discourse with the resolution of Dr. *Ames* upon two cases of conscience. The first is this, A man is so haunted with "wicked thoughts at his "prayers, that at last he doubts "whether he should pray at "all, or no: what should he "do in this case? why even "violently, if he cannot other-

"wise

" wise, throw off at once both
" his thoughts, and his doubts,
" and betake himself to his
" prayers in such manner as
" he can.

The second is this, and it is *Not.*
" near the very case in hand.
" A man is so troubled with
" the consideration of his own
" *Unworthinesse*, that he hardly
" dares come to the Lords Ta-
" ble, though he doe feel in
" himself sincere Faith and
" Repentance. What shou'd
" he do in this case? why this
" scruple notwithstanding, he
" may and he ought to come
" to the Table of the Lord.
" Nor shall he herein act a-
" gainst conscience, but ac-
" cording to conscience. For
" his scruple is a rash and a
" groundlesse fear, and so can-
" not become obligatory unto
" him. Yea by using to break

"thorough such like scruples "as these, the conscience be- "comes more steady and bet- "ter setled. Thus he, *lib.* 1. "*de Conse. cap* 6.

Sect. 20. *No.* 1. Again Secondly, methinks I hear *another* alledging, that he is *not in Charity*, and therefore *may not* come to the Communion; I answere that whilst thou art *not in Charity*, there is some reason thou shouldst forbear. But First, there is no reason why thou shouldst not be in Charity, Thou committest more, and greater offences against God, then any man doth, or can against thee. And this is sure, that in such wise as thou dealest with men, in point of forgivnes of their sins against thee, God will deal with thee, in point of forgivnes of thy sins against him. This our Savi-

Saviour hath clearly declared in Matth. 6. 14, 15. *For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.* But *if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.* And what a caſe art thou in now? Suppoſe God ſhould take thee away in thine *uncharitableneſs*, and thou die with all thy ſins unforgiven upon thee, what other canſt thou expect, but to be delivered with him in *Matth.* 18. 34. *to the tormentors? For ſo*, ſaith our Saviour, *ſhall my heavenly Father do alſo unto you* (even as the Lord of that unmerciful ſervant did unto him) *if ye from your hearts forgive not every one his brother their treſpaſſes*, ver. 35. Doſt thou believe there is a Hell? and doſt thou underſtand what the tor-

ments of Hell are? and doſt thou rightly conceive of the miſery of that mans condition, that is condemned to endure thoſe Torments unto all eternity? And dareſt thou now die in God's debt? This, all this thou oweſt him, even to be damned to the pit of hell to all eternity: and this, all this thou muſt pay him, unleſs he forgive thee: and none of this will he forgive thee, unleſs thou forgiveſt *all*, whatever it be, that is by any other treſpaſſed againſt thee. This is thy condition, if thou dieſt in thy *uncharitableneſs*. And if thou dareſt not die in this condition, Oh how then dareſt thou live in that condition, thou dareſt not die in? *He that loveth not his brother abideth in death*, John 3. 14. And *this night*, for ought thou knoweſt

knoweſt, may *they fetch away thy ſoul from thee.*

No. 2. Secondly, though thou ſhalt ſin in receiving unleſs thou bee'ſt in charity, doſt thou think thy *not being in charity* will excuſe thee from ſinning in not receiving? As good an excuſe had he, who being accuſed for burning down a *Church*, ſwore he had not done it, but to burn the *Arch-Biſhop* that was in it. Wilt thou not receive the Sacrament becauſe thou art not in *charity?* Thou mayſt as well ſay, I will not pray to God, becauſe I am a lyar, and a murderer: For an *uncharitable man is both. Whoſoever hateth his brother is a murderer,* 1 John 3. 15. *And if a man ſay, I love God, and hateth his brother, he is a lyar,* 1 John 4. 20. Whereas, in all reaſon,

ſon, the more ſin thou haſt upon thee, the more need thou haſt to ſeek unto God by prayer to pardon thee. Oh what is, if this be not, to *draw iniquity with cords of vanity and ſin as it were with a Cart-rope*! To heap ſin upon ſin, and add rebellion unto Tranſgreſſion! If thou haſt no better plea then this, thou wilt be judged out of thine own mouth, and thy excuſe will be an aggravation of thy guilt to thy more heavy condemnation. I ſhall here commend to thy conſideration the advice of *Simon Peter* the Apoſtle to *Simon Magus*, Acts 8. 21, 22, 23. *Thy heart is not right in the ſight of God, Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee; For I perceive*

perceive that thou art in the gall of bitterness, and in the bond of iniquity. I shall conclude this part of my Discourse with the Resolution of Mr. *Perkins* upon the Case. "Some (saith he) alledge for "this their Practice, that they "are at variance with such "and such persons that have "done them wrong, and "whom they cannot forgive, "& in this respect, they were "better abstain, then come un-"provided. To whom it may "be said; that their unfitness "in this and other respects, "ought to be a strong motive "to induce them, at least to "use all holy endeavours to "prepare themselves every "day, rather then a means to "keep them back. For if a "man should abstain upon e-"very occasion of variance, discon-

"discontentment and infirmi-
"ty, he should never receive,
"and so consequently have
"no benefit by this Ordinance
"of God. *Daily preparation*
"therefore is the more neces-
"sary, that when they be cal-
"led and have opportunity,
"they may come as welcome
"Guests unto that heavenly
"Banquet. So he *Cas. Conse.*
"*l.* 2. *c.* 10.

Sect. 21. *No.* 1. Yet again *Thirdly*, saith *another*, were he a *holy man*, that did officiate in the Celebration of the Sacrament I would receive it: but the *Minister* I live under is an evil scandalous man, and I cannot bring my heart to receive it of him. I answer, First, if he be really such as thou saiest, strive thou to reform him: if he will not be reformed, then maiest thou

labour

labour to remove him. *For "it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences, and finally being found guilty by just judgment be deposed.* 26. Artic. of the Church of England.

Secondly, if thou canst neither get him to be reformed, nor removed, do not thou yet abstain from the holy Table of the Lord, for the unholinesse of thy Minister, who may be a Minister of *good things* unto thee, although there be much *evil* in himself. Wilt thou refuse to eat of a good dish of meat at thy Landlords Table, because the *Cook* that dressed it, or the *Man* that served it up to the Table *No.* 2.

is

is a ſwearing, drunken, whoremaſterly Fellow? Sure the wickedneſſe of his tongue, heart, or hand, ſhall never either defile the *Diſh*, that is dreſſed, or preſented by his hand, or the *Perſons* that eat of it: No more ſhall the wickedneſſe of the Miniſter either defile the *Sacrament*, that is by his hand prepared for thee, and reached to thee, or *Thee* who received from his hand, what is by him prepared and given. I give it to the *Man*, not to his *Manners*, ſaid a Heathen Philoſopher once touching an Almes that he gave to a wicked perſon; So this Sacrament thou receiveſt from the *Man*, not from his *Manners*: or from the Man, as acting in his Office, as a *Miniſter* of Jeſus Chriſt, not as practiſing any of his wickedneſs as a

ſervant

servant of Satan. And the Efficacy of the Sacrament depends not on the *Holiness* of the Minister, but on the *Institution*, and Promise of the Ordainer. In 1 *Sam.* 2. we finde that *Hophni* and *Phineas* the two sons of *Ely* the Priest, *were sons of Belial, they knew not the Lord*, v. 12. they *lay with the women that assembled at the dore of the Tabernacle of the Congregation*, v. 22. The were evil men, *scandalous Priests*, if ever there were any such. But where do we find in the whole Story of them (from c. 2. 12. to c. 4. 11. where we find them slain) where, I say,

Sacerdos consecrat hoc Sacramentum non virtute propriâ, sed sicut Minister Christi, in cujus Personâ consecrat hoc Sacramentum. Non autem ex hoc ipso desinit aliquis esse Minister Christi; quod est malum. Aquin. 3 q. 82. Art. 5. In the same place he citeth *D. Aug.* saying in *lib. de Corpore Domini Intra Ecclesiam Catholicam, in mysterio Corporis & Sanguinis Domini, nihil à bono majus, nihilo à malo minus,*

nus perficitur Sacerdote: quia non in merito Consecrantis, sed in verbo perficitur Creatoris & virtute Spiritus Sancti.

say, do we find any *prohibition given by* God to the people from coming, or any *reproof* to any of them for coming to offer sacrifice while they were Priests? Yea, mens abhorring the offering of the Lord, because of *their wickedness*, which *was very great before the Lord*, (Ch. 2. 17.) is by no contemptible *Authors* conceived to be the provoking cause of those heavy judgements, which befel at once both the House of *Ely*, and the whole people of *Israel* in ch. 4. And accordingly that which we read in chap. 3. 11. *I will doe a thing in* Israel *at which both the ears of every one that heareth it shall tingle*, *Junius* and *Tremel.* read it

Facin-

Facturus sum rem in Israelem, &c. I will do a thing *against Israel*, i. e. as they gloſſe the Text, not only againſt the Houſe of *Ely*, but againſt the *People*, who becauſe of the wickedneſs of the Prieſts, had abhorred the offering of the "Lord. So then, ſaith a "Learned Man, The offence "of the Prieſt was no defence "of the people; but as the "Prieſts gave the offence and "th- People took it, ſo God "bound them together in the "ſame judgement. So we "muſt know (ſaith he ſtill) "God will not bear the con-"tempt of his Ordinances "under any pretence what-"ſoever of Miniſters wicked-"neſs and unworthineſs; if "his hand be corrupt, let thy "heart be uncorrupt, though "his ſins be his own, yet the

Sacra-

"Sacraments be God's: he "may minister comfort to "thee, though he bring none "to himself, *&c.* Thus Mr. "*Atterſoll*, in his Badges of "Chriſtianity, *lib.* 1. *cap.* 2. The ſame is the judgement of Mr. *Perkins* in his Caſes of Conſcience, *lib.*2. *ch.*8. where he delivers himſelf diſtinctly, and largely to the Point, I ſhall only give you a taſt of his *third reaſon* for the Proof of "the Point. The Sacrament, "ſaith he, if it be adminiſtred "in the name, and by the "power of Chriſt, is the *Or-* "*dinance* of God being recei- "ved by Faith, yea a true Sa- "crament of Chriſt; and the "force and efficacy thereof, "doth not depend upon the "worthineſs of the Miniſter, "but upon Chriſt. The Let- "ters and Epiſtles ſent from "one

"one man to another, are
"authentical, and serve
"fully to expresse the
"mind of the Author,
"though the Messenger
"or Carrier be a wicked
"or naughty man. And
"in like manner, the sin
"of any man that stand-
"eth in the room of a
"lawfull Minister doth
"not nullifie the Sacra-
ment, *&c.* So he. And
this is no other then the
very Catholick Doctrine
of the *Church of England*,
in the forecited *26 Arti-
cle*, which I shall give you,
and therewith conclude
this Part of my Discourse.
"*Although in the visible*
Church

"Church the evil be ever
"mingled with the good,
"and sometime the evil hath
"chief authority in the mi-
"nistration of the Word and
"Sacraments: yet forasmuch
"as they do not the same
"in their own name, but in
"Christs, and do minister
"by his commission and
"authority, we may use their
"ministery, both in hearing
"the word of God, and in
"the receiving the Sacra-
"ments. Neither is the
"effect of Christs Ordi-
"nance taken away by their
"wickednesse, nor the grace
"of Gods gifts diminished
"from such as by faith, and
"rightly do receive the Sa-
"craments.

ſtanding, or *kneeling*, and but with *ſuch*, or ſuch words. &c. And I cannot find in my heart to receive it *ſo*. I anſwer; Will a hungry man refuſe good meat, becauſe it is not dreſſed altogether in that *manner*, and diſhed up in that *Order* that he beſt likes of? or becauſe of ſome indifferent *Table Action*, or Ceremony, uſed and practiſed in the place whether he is invited, which he doth not ſo well approve of? Why *Poſtures of Perſons* in Receiving, and *Forms of words* in Delivering the Sacrament, (ſo nothing *Eſſentiall to the right manner of adminiſtring it* be omitted,) are but as it were the dreſſing, and diſhing up of that ſacred food, things indifferent in themſelves, and left at *liberty* by Chriſt to Chriſtians, who may uſe their diſcre-

discretion therein; so that *all things be done decently and in order:* Nor needest thou trouble thy conscience about this matter. For consider, first whilest the Minister *doth this* which Christ bad him, unless thou hast power over him otherwise to order him, it will not be thy fault, if he do *it not thus*, as thou thinkest fit, desirest, and wouldst have him.

No. 2. And if this consideration satisfie thee not, then do thou secondly consider; whether he his not doing *his* duty altogether for the *manner* thereof, exactly as he should, will excuse thee from sin, in *not doing at all* that duty that thou shouldest. Will it, I say, be a Plea, that will stand for good, why thou shouldest wholly omit a necessary substantial Duty of Divine Institution, because

because that another doth in some unnecessary Circumstantial Point vary from a prescribed Humane Forme of Administration?

Again consider Thirdly, whether thou acteſt like a Christian, when thou wilt either have the Sacrament after what *Fashion*, and in what *Posture* thou likeſt, or else thou wilt not have it at all? Our Saviour himself was more *moderate* in this case. He stood not so nicely, and Scrupulously upon such Punctilio's as these, Though the Priests, & Scribes had many wayes corrupted both the Doctrine, and Worship of God, yet did not he refuse (for all their Errors) to make use of their Ministery. or to Communicate with them in the Worship of God. First "as Mr. *Hilderſham* obſerves, *No.* 3.

"when he was an infant he "was circumciſed, and by "that Sacrament incorpora-"ted into that Church, *Luk.* 2. "21. Secondly when his mo-"ther was purified, he was "brought to the Temple, "and preſented to the Lord, "and an oblation given for "him, as for other children, "*Luk.* 2. 22. Thirdly, He was "content to be an hearer of "ſuch teachers as taught in "that Church, *Luk.* 2. 46. "Fourthly, He was every Sab-"bath wont to join in publick "prayer with the congregation "that was at *Nazareth*, Luk. "4. 16. Fifthly, He received "the Sacrament of Baptiſme "in a Congregation of that "people, Luk. 3. 21. *When all "the people was baptized, he "was baptized alſo.* Sixthly,

He

"He communicated in the "Passeover with the people, "and the Priests, *Joh.* 2. 13. "Seventhly, He allowed his "Disciples to hear those teach-"ers, *Matth.* 23. 12. Yea he "commanded the Leper, whom "he cleansed, to go and shew "himself to the Priest, and "offer his gift in the Temple, "*Matth.* 8. 4. Thus far *he* in his "35th. *Lecture* on *Joh.* 4th. "Wherein he insisted on these "two Doctrines. (1) That "our Saviour himself, though "he were the Son of God, did "use when he was here on "earth to serve and worship "God. (2) That those assem-"blies that enjoy the word "and doctrine of salvation, "though they have many cor-"ruptions remaining in them, "are to be acknowledged the "true Churches of God, and

"ſuch as none of the faithful may make ſeparation from. That with his 82d. lecture upon the ſame Chapter, I commend to the peruſal of the Reader that is deſirous of wholeſome inſtruction. But to return, we ſee, that though the ſtate of the *Jewiſh Church* was corrupt in the dayes of our Saviour, yet he made no ſeparation from it, but communicated with it in the worſhip of God. No more did *Melanchon* at *Wittenberg* abſtain from the communion, though he diſliked *Errores & ſuperſtitiones in cœna*, i. e. ſome errors and ſuperſtitions, as my Author ſaith, which it ſeems, were retained in their *Form of adminiſtration* of the Supper of the Lord. The like is ſaid of other *Proteſtant Divines* both there, and in other places. Deſire it there-

To the ſame purpoſe ſpeaks Mr. *Perkins* on the Creed, p. 178.

Alting part. 2. Probl. 18.

therefore, as no doubt these did, after the best fashion that may be: but if that cannot be had, then be content, as they were, to go lesse, and receive it, so thou mayest but have it after any fashion that it may be had in, which fights not with the institution of Christ. So thou beest but a real partaker of the Body and Blood of Christ, what matter is't to thee, after what external *Fashion* it is conveyed to thee, whether in an earthen dish, and a wooden cup, or in a platter of silver, and a chalice of gold; whether with a *Supplication*, that thou mayest partake of the inward grace, as well as of the outward Sacrament; or with an *Exhortation* to be thankful for the grace designed, offered, and exhibited together with the

Sacrament? whether upon thy *knee*, as an humble suppliant at the Throne of Grace, or in the posture of *sitting*, as an invited Guest unto the table of thy Lord? the effect of the Sacrament depending upon the *Institution* and promise of Christ ordaining it, not upon the *Fashion* of the Ministers giving it, or upon the *Posture* of the communicant in receiving it. I shall conclude this part of my discourse with the Judgment of Mr. *Calvin* upon "the case. *Cæterum quod ad* "*externum actionis ritum spe-*" *ctat* &c. *i.e.* But as touching "the external *Form* of the "Action, whether Believers "receive the Sacrament into "their Hand or not; whe-"ther they divide it among "themselves, or eat every one "what is particularly given

"to

"*craments ministred unto*
"*them, which are effectual*
"*because of Christs institu-*
"*tion and promise, although*
"*they be ministred by evil*
"*men.*

Fourthly, and Lastly, methinks I hear *another* yet, finding many things at which he takes exceptions in the *Parochial Congregation* in which he is to receive, and pleading them in excuse for his not receiving. He would gladly receive were the Congregation *such* as he durst receive withal: but that not being so, he holds it his best to forbear till he may receive it in a Con-

Sect. 22. *No.* 1.

gregation

gregation, touching which he is better satisfied. *Why?* whats the matter, (speak it out man) that thou dareſt not joyn with thy other Neighbours in the performance of an Act of honour to Jeſus Chriſt; are they not *Chriſtians?* it would be ſtrange that after ſixteen hundred years, in all which time the *Chriſtian Religion* hath been more or leſs profeſſed in this Nation, there ſhould be yet any Parochial Congregation in *England*, that were not *Chriſtian*. If they be not *Chriſtians*, what are they? *Jews*, Turks, or *Pagans?* beſides, if Perſons admitted

mitted by *Baptisme* into the Church of Christ; if Persons receiving and Professing the *Faith* of Christ; if Persons submitting to all the *Ordinances* of Christ be *Christians*, (as who are *Christians* if such be not?) then which of our Parochial Congregations, is not *Christian*? There may be among them some more *spiritual*, and some more *Carnal*; some that are *Grown men*, and others that are but *Babes in Christ*; some that are *strong* in Faith, and others that are more *weake* in Faith: yet all these may well enough meet in the One Common General Difference of *Christian*. Some in respect of Faith, Knowledge, Purity, may be *better Christians* then others; yet that hinders not that others are *Christians* also, though neither so strong

Beleevers, nor so knowing Professors, nor so holy Lives as they, whilest they hold communion with other Christians in the Faith, Worship, and Ordinances of Christ. What thinkest thou of the *Corinthians*? Were they Christians? Sure they were; else the Apostle was out, when he directed his Epistle to them under the Title of *the Church of God which is at Corinth, Sanctified in Jesus Christ, the called Saints*, 1 Cor. 11. 2. And yet Chap. 3. v. 1. He speaks of them, as *Carnal persons*, and even as *Babes in Christ*. Our Congregations then may be *Christian*, though there be in them, as there was in the Church of God at *Corinth*, a mixture of spiritual and carnal persons, grown Christians, and Babes in Christ. And

Chri-

Christians they are sure; for were they not so, they would not joyn with thee in an Act of Religious Worship to Jesus Christ: and if such they be, then why dost thou refuse to joyn with them? *No.* 2.

Perhaps thou'lt say, though they be called Christians by themselves, and brethren by others, yet they *are* Unbelievers, Fornicators, Covetous, Extortioners, Idolaters, Railers, Drunkards, *&c.* And with such I may not by the Apostles rule, *keep company, not* Eat, 1 Cor. 5. 11. But must *come out from among them* and *be separate*, 2 Cor. 6. 17. *Have no fellowship with the unfruitful works of darkness*, Eph. 5. 11. but *withdraw my self from every Brother, that walketh disorderly, and have no company with him*, 2 Thess. 3. 6.

3. 6. For *what fellowship hath righteousnes with unrighteousnesse? and what communion hath light with darknesse? and what concord hath Christ with Belial? or what part hath he that believeth with an Infidel? and what agreement hath the Temple of God with Idols?* 2 Cor. 6. 14, 15, 16.

No. 3. But, I answer to thee again. First, Take heed, whil'st thou judgest others to have no *Faith*, thou shew not thy self to have no *Charity*: and then thoul't be as unfit to be there, as any of the worst of them thou namest. Admit they *have been* such as thou sayest; were not the *Corinthians* such, (some of them at least) till they were *washed* in the laver of Baptisme, *sanctified* by the grace of the spirit, and *Justified* in the Name of the Lord Jesus,

1 *Cor.*

1 Cor. 6. 11. And yet they came together into one place to eat the Lords Supper, 1 Cor. 11. 20. Yea but they *are* such, sayest thou: How knowest thou that? Say I again. He that was last week, a whoremaster, a drunkard, &c. May have since then (especially upon his examining of himself in order to his Receiving) he may I say, for ought thou knowest, since last thou sawest him, have seen, and sorrowed for his sin; he may have humbled himselfe before God, and may have had the *Pardon* granted to him in his Conscience, and be come to have the *Seal* set to it in the Sacrament. And if this be so, why should it trouble thee? And why may it not be so? The spirit blows when, and where it lists: several Persons are called

at

at several hours, and upon several occasions. *Saul* was going to *Damascus* to persecute the *Christians*, and before he came there, he was turned like that other *Saul*, into another but better man, and became a Preacher of Christ. And why may not this be thy Neighbours case? And whether it be so or no, it is the most safe and charitable way to believe it so to be, whilest thou knowest nothing to the contrary. *Charity beareth all things, believeth all things, hopeth all things, endureth all things*, 1 Cor. 13. 7.

No. 4. Secondly, Consider that the King in the Parable found fault with the *Man* that came to the Wedding Feast, not having his Wedding garment on: but he found no fault with the other *Guests* for coming

ing, sitting down, and eating at the same Table, or Messe with the *Man* that had not on his Wedding garment, *Mat.* 22. And that King it seems was content with but reasonable Guests, who out of such a houseful as were got together from the high ways and hedges rejected but one. Though the *choice ones* at this Feast be few, yet the *called thereunto* are many.

Thirdly, be they as bad as thou makest them, yet canst thou find any there, whom thou knowest to be a greater sinner, and a more wicked person then thy self? If thou canst not (as, sure thou canst not, unless thou beest a stranger at home, that thou doest not know thy self) then how groundlesse is the reason of thy abstaining from the Com- *No.* 5.

munion,

munion, because others come thither that are greater sinners then thou, when thine own conscience tells thee thou art the chief of sinners? Not to come to the Sacrament upon such account as this, is as if a man should have refused to go to the Pool of *Bethesda* because such *a multitude of Impotent folk, blind, halt, withered,* &c. *lay there waiting for the moving of the waters,* Joh. 5. 3. or should refuse to come at a Physitian for help, because so many other sick folks come to him for healing.

No. 4

No. 6.

Cogitent hic Christum convivantem cum suis An pudebit

Fourthly, Thou art not better then thy *Saviour,* & he refused not to *Eat with Publicans* and *sinners.* Take heed therefore that thou offend not against his *Example* (his example is a rule, & a law in many cases) by refusing

refusing to eat with such (as he refused not to eat withal) if such shall presume to come to his Table. Perhaps thou'lt say, his going amongst them and eating with them was to the intent he might, by conversing with them, have opportunity of converting them: But say I again, admitting that to be part of his Intent, how knowest thou, that to be all his intent? It might, for ought thou knowest, be his intent to teach thee *Charity* in communicating with such as he did Communicate withal. And doth not your coming together, and going together present you with many fair opportunities of Ministring good to their souls? yea the very observing of your Reverent and Religious behaviour at that *Christian Duty* may strike a Re-

bit eos illic discumbere, ubi vident Christum non pudere? An illo sanctiores & mundiores erunt? So Mr. *Brightman on Apoc.* 3. v. 20.

a Reverence into their hearts, and be a means to work them into some *Real* religiousnesse, who perhaps before were *Formal* enough. Oh but thou'lt say, Our Saviour did not *eat the Sacrament* with such; he eat it with none but *his Disciples*, I answer: First that it is observed *from Joh.* 2. 13, 23. That he did *eat the Sacrament of the Passeover* with such. Secondly for the Sacrament of the Lords Supper: it is not expressed that he did eat that Sacrament at all, even with his disciples. But admit he did, (both because I see * Authors both antient, and modern, agreeing on it, and not without some reasons; and because there is some obscure intimation of it, in *Matth.* 26.

No.

* See *Bucan*: 48. loc. com. *Aquinas* concludes he did, citing St. *Hierome*, saying, *Dominus Jesus Christus ipse conviva & convivium; ipse comedens & qui comeditur.* 3. q. 81. Concl. a.

29.

29. making it probable that he did) yet had he not a *worse communicant* at the same table with him, then any of those for whose presence sake thou refusest to come at his Table? I mean *Judas* † a Traitor, a Divel, and known to be such to him from the beginning; had he not *Peter* with him, who he knew would deny him, and forswear him? yea, did he not know that *all* his Disciples would prove *Desertors* to him and forsake him? *Matth.* 26. 32, 34. and yet he eat the Sacrament with them. Thirdly Is that a good reason why thou shouldest *not eat* the Sacrament with those that are *Disciples* to Christ? because Christ *eat* it with none but those

† St. *Aug.* affirmeth in 62. Tract. in *Joh.* and after him *Aq.* 3 *q* 81. *a.* 2. determines that *Judas cum aliis discipulis corpus domini & sanguinem suscepit*, i. e. did receive the body and blood of the Lord with the other Disciples. *Sacrum cibum mens perfida tetigit & sceleratum os panis sanctificatus intravit. D. Cyp. de Can. D.*

those that were his *Disciples*? And sure thy Neighbours are Disciples to Christ, though perhaps no great Proficients in Christianity; otherwise, we must go seek out a new meaning of μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς, *i. e. make Disciples* of all Nations, Heathens and all, Baptizing them, *&c. Matth.* 28. 19, 20. compared with *Joh.* 4. 1.

No. 7. Fifthly, Because they will *sin in coming*, wilt thou to mend the matter, *sin in abstaining*? Thou wilt say, it is against thy *conscience* to come and receive together with such. But say I, such a conscience, as dictates disobedience to a commanded Duty, is an *Erring* conscience. Thou must therefore, if thou wilt not continue in sin, *reform* thy conscience and *perform* thy Duty. Sixthly,

Sixthly, If others *offend* thee in coming, thou *offendest* others, as good as thy self (for ought thou knowest) in abstaining: for thou breakest Communion with them; and by abstaining from communicating among them, as *unlawful* for thee, thou concludest them under the sin of an *unlawful* communication: and so makest *the hearts of the righteous sad*, whom God hath not made sad, Ezek. 13.22. And their *Offence* is but an offence unjustly *taken* by thee, not justly given by them; for how should a man give just offence, in doing that *duty* * which he should sin in not doing? but thy *Offence* is an offence justly *given* by thee to them, not unjustly taken by them at thee: for who can but be *justly offended* to see a man pretending *conscience* against his duty? besides No. 8.

* *Bonæ res neminem scandalizant nisi malam mentem Tertul.* See Dr. Stewards Serm. on 1 Cor. 10. 32. p. 16. & p. 30.

beſides, thy abſtaining is an *Offence* in another ſenſe: for it is a means to make others *ſtumble*, offend, and wound their own conſciences by neglecting of their duty, which is a grievous ſin: See *Aqui. 22 d.e. q. 43. art. 1. Ameſ. de. Conſc. l. 5. c. 11.*

No. 9. Yea, but ſayeſt thou ſtill, after all this, what have you to ſay to the *Apoſtle?* Why to your *collection* from the Apoſtle, I anſwer that it is a meer miſtake, the Apoſtle doth indeed, in 1 *Cor.* 5. 11. interdict the *Corinthians* that free encouraging converſe with *Chriſtian profeſſours*, that are guilty of retaining any of thoſe ſenſual heathen ſins uſed by *Idolators*, and doth command them that with *ſuch an one they ſhould* not enter into any friendly commerce, ſo much

much, as *to eat* with him, much leſs to *admit him to the Sacrament*, or the Feaſt that attended that; until he ſhould reform. But the Apoſtle doth not forbid them, or any of them to come together, and receive the Sacrament, becauſe of any ſuch coming to receive it with them. This *you think* to be the Apoſtles meaning here. But here is no thing, nor word of this, either here, or any where elſe in all his writings. Why but you'l ſay, How then ſhall we *avoid mingling* with them, and eating with them, if we abſtain not from coming, and eating with them, when they come to eat? I anſwer, by *not ſuffering* them to come and mingle, and eat with you. The Apoſtle himſelf tells the *Corinthians*, and you in them, what to doe in this *caſe*, in ver. 13. *Put away*

away from your selves that wicked person. Let the Censures of the Church be inflicted on him: and let him, and all such Christian Professors, as are guilty of such sins, be *excommunicated*, debarred, and kept back from the Communion, let them *not be suffered* so far to mingle with Christians, as to eat with them at the Table of the Lord.

No. 10. But you'l say we have *no power* to hinder them from coming into our company at such Times, and eating with us at those Holy Feasts. To this I answer. First, If you have not the power of an *Authoritative excommunication*, yet you have the Power of *Brotherly Admonition*, and may by that discreetly managed, either keep them from coming, or bring them into some fitness,

neſs to come. And which of you that are ſo minded do ſo? And how will you anſwer your not ſo doing? Secondly, If you have *no power* to hinder them from coming, then *it ſhall not be your ſin*, if they come: nor ſhall you ſin in doing what you ought, becauſe they will be where, and be doing what they ought not. If the *Son* ſhall not bear the iniquity of the *Father*, neither ſhall the *pariſhioner* bear the iniquity of his *neighbour*. *The righteouſneſs of the righteous ſhall be upon him, and the wickedneſs of the wicked ſhall be upon him*, Ezek. 18. 20, *The ſoul that ſinneth, it ſhall die*, ib. ver. 4, 20. See *Aqu. 22dæ. q. 107. art. 1. 2dum.*

Thirdly, your *want of power*, to hinder another from doing what he ſhould not, will not excuſe you from ſin, in not

doing, what you ſhould, and have Power to doe. You *have Power to come your ſelves*, and eat, though you have not Power *to keep him away from coming*, and eating with you. And he that hath not Power to do all he ought, yet ought to do all that's in his Power. And how you will Anſwer your neglect of doing, what our Saviour expreſly hath commanded you to doe, would do well to be conſidered. Thus much in Anſwer to your miſtake from the firſt place.

No. 11. Your miſtake from the ſecond place, *viz.* 2 *Cor.* 6. 17. is this, You think the Apoſtle there commands or exhorts Chriſtians to *come out from among and be ſeparate from*, i. e. forſake and abſtain from coming at *Chriſtian Aſſemblies*, eſpecially when they come toge-

together into *one place to eat the Supper of the Lord*, because of some unbelieving, ignorant, or wicked Christians being there. Why, but the Apostle saith *no such word*, nor speaks of *any such thing* in that place. What? can it be imagined that the Apostle should exhort *Christians* to division, and *schisme*, which he so dehorts even these very *Corinthians* from 1 Cor. 1. 10. and reproves them for, 1 Cor. 11. 18, 19, 20, 21, 22. and exhorts the Romans to *mark them which caused divisions, and offences, contrary to the doctrine they had learned and avoid them?* Rom. 16.17. The Apostle having in an elegant *Antithesis* largely set forth the disparity of conditions betwixt the *Corinthian Christians*, and the either *Heathen Infidels*, or *Temporizing Hereticks*, be-

twixt whom there is as little real concord, fellowship, or communion, as betwixt righteousness and unrighteousness, light and darkness, Christ and *Belial*, a Believer, and an Infidel, the Temple of God, and the Idols Temple, from thence draws, and by way of exhortation presseth on them this conclusion, that they should rid themselves out of so wicked company, and unclean conversation, by no means complying with them so far as to *go to their Idol Temples*, and Feasts with them, but with all strictnesse to abstain from such society. Now what argument can be drawn from the Apostles exhorting of *Christians* to forsake the society of Idolatrous *Heathens*, to move *Christians* to forsake the society of such as are *called to*

be

be Saints? or what reason can be drawn from the Apostles dehorting *Believers* from going with *Infidels* to the Idols Feasts, to prove that it is unlawful for any man that professeth faith in Christ, to go together with other professours of the same faith, to the Table of the Lord, of which the Apostle speaks not one word in that place? Because the Apostle dissuades *Christians* from having communion with *Infidels*, or *Hereticks* in that which was simply, and in it self *evil* and unlawful; will you therefore conclude that *Christians* ought to withdraw themselves from having communion with *Christians* in that which is *lawful*, and *good*, and a necessary *Duty*? wherein lies the force of the argument? is it because the *Christian*

Churches are as unlawful for Christians to worship in, as *Idol Temples* considered as such? Sure this is not it, however some brainsick ones doe fancy little lesse. Is it because the *Lords Table* is as unlawful to be partaken of, as the *Table of Divels*? this is not it sure neither. No man that names the name of Christ will say [illegible]. Is it then because *wicked Christians* are as unlawful to be joyned withal, in a Religious *Christian Duty*, as *Heathens* in their superstitious *Idol worship*? why but this cannot be it neither. The Apostle saith not so here: nor doth he, or any other say so any where else, either in words, or effect. And if there were any ground for it, then it would as well conclude against your joyning with them in *Prayer* or *hearing*

the

the word, as in *Receiving the Sacrament*; which sure is no more a Christian Duty, then the other; and I hope you are not yet so much a Separatist. So that the whole argument from this Scripture against receiving the Sacrament in *mixt Assemblies* of Christian Professours is a meer mistake.

No other, or better, is that which is drawn from, *Eph.*5.11. where Christians are forbidden *to have fellowship with the unruitful works of darkness*. Do you think the Apostle meant, in this place to prohibit *Christians* to receive the Sacrament of the Supper of the Lord in *mixt Congregations*? why, here's not one word spoke of this matter in all that Chapter. The Apostle in verse 3. *&c.* dehorts the *Ephesians* from Fornication, and those other *No.* 12.

abominable, and unnatural filthinesses and uncleannesses, which both the *Heathens*, and some temporizing *Hereticks* practised; from the mean inconsistency of such practises with true Christianity ver. 5. and from the obnoxionsnesse of the practisers thereof to the *wrath of God*, ver. 6. In consideration whereof he exhorts them *not to be partakers with them*, v. 7, not to *have fellowship with them*, v. 11. But what's all this to the business of *receiving the Sacrament in a mixt Congregation*? May not a man joyn with his Neighbour in the *performance of a Duty*, because he may not joyn with him in the *perpetration of a villany*? May he not be a partaker together with him *of the Sacrament of the Lords Supper*, because he may not be a par-

taker

taker with him in his *practise of Heathen filthinesse*, and *uncleanesse?* may he have no fellowship with him in *commanded Acts of Holinesse*, because he may have no fellowship with him in the *unfruitful works of darknesse*? And yet this is all the reason (for ought I can see) that can be drawn from this Scripture to dissuade men from receiving the Sacrament in a mixt Congregation. Which how weak it is any man may see, that is but satisfied in this, that it is one thing to communicate with a man in a *Duty*, and another thing to communicate with him in a *Sin*: and the sinfulnes of the one cannot make the other sinful, especially since the Duties are but specifically the same, not individually: they severally act their Singular Duties, though both

at one time, in one place, and after the same external manner: so that the receiving of the one, is no more the receiving of the other, then my eating of my portion of meat, is your eating of your portion of meat, though we be both at one time, at one Table, and be partners at one and the self same messe. To argue therefore that it is *unlawful* for me to do right, to receive the Sacrament, as I ought, because it is a *sin* for another to do wrong, to receive otherwise then he ought, is a mistake and hath not foot hold in this Scripture.

No. 13.

Such another mistake is that again, which you draw from the Apostles commanding the *Thessalonians to withdraw themselves from every Brother that walketh disorderly*, 2 Thess. 3. 6. to *Note him*, and have *no company with him.* ver. 14.

Hence

Hence you conclude that, you ought rather to forbeare coming to the Lords Table, then come thither together with any disorderly walking Brother. Why, but this is a more mistake; The Apostle saith no such word. He commands them indeed to *withdraw themselves from every Brother that walketh disorderly*, but he doth not command them to *withdraw themselves from the Table of the Lord.* He commands them to *have no company with him*, but he doth not command them *to forsake the Assembling of themselves together* to Commemorate the death of Christ in the Supper of the Lord *because of him.* And say, I beseech you, in good sadness, Do you think in your conscience that the Apostles meaning was, that the whole Church

of Christ in *Thessalonica* could so oft abstain from coming to the Table of the Lord as there should be any *disorderly walking Brother* among them, and so long as he should continue in his disorderly walking? what were this, but to evacuate, and disanul the Ordinance of Christ? For supposing, what is very supposeable, that there might be a succession of persons, in that, or any other Church, that should be guilty of disorderly walking, or some other scandalous wickedness, rendring them unfit for Christians to have company with them, if because there were so, that Church must abstain from the Lords Table, it would then follow, that the Apostle, in such case, should command the *Thessalonians*, or other Church, *never* to meet together.

ther in one place to eat the Supper of the Lord, so long as they should live. The absurdity of which consequence hath reason enough in it to persuade, that the Apostle had some other meaning in his words quite different from this. Why but you perhaps will say, How could the *Thessalonians*, or any other Church of Christians otherwise avoid having company with such disorderly scandalous persons if all might come, as who would not come that were convinced that it were the *Duty of all* to come, that professe themselves Christians? To this the answer is very easie, the company of such disorderly persons at sacred Duties might by the *Thessalonians*, and may by any other Church (where there is an establishment of *Discipline*) be

be avoided, by keeping ſuch ſcandalous, diſorderly perſons out of their company, *not ſuffering* them to have company with them. For all may not come to the Sacrament that will, and when they will Chriſt hath left a power in his Church to take in, & turn out, as occaſion ſhall be. And ſuch as are untaken in by *Baptiſme*, or have been turned out by *Excommunication*, or are under any other natural, or legal incapacity may not come. And when any ſhall deſerve to be withdrawn from, the withdrawing which the Apoſtle ſpeaks of, is to be underſtood of the *cenſuring* and excommunicating of ſuch perſon, the *putting away from themſelves*, and *delivering up unto Satan* ſuch wicked perſon. His meaning never was to command

any

any Christian to disobey the command of Christ, because of any other scandalous Christians disobedience in a disorderly and unchristian walking. If you shall again object a *want of power* in our Parochial Congregations of withdrawing in such wise and by such means from such disorderly walking Brethren, I must refer you for satisfaction to what I spake before in answer to the same objection from 1 *Cor.* 5. 11. by which I still abide.

No. 14. And now having cleared (I hope) the Apostles meaning from your mistakes, I shall only add, that if it were so to be wished as nothing more on earth, that *every one that Names the Name of Christ would depart from all iniquitie*, that all the Lords people were

Really

Really as well as *Relatively* Holy, that Righteousnesse might have no Fellowship with unrighteousnesse, nor Light have any communion with darkness, that is, that there were no impure and wicked Livers within the Pale of the Church for Righteous and Holy persons to communicate withall, even in the common Duties of religious Worship. But withall I must profess to believe, that He that will never receive the Sacrament, till he may receive it in a Congregation of such *Elect* Saints of God as are all Really as well as Relatively Holy, may seek long, ere he shall find such a Congregation, and stay long, ere he be sure the Congregation that he is to receive withall be *such*. In the meane time, it will not be amiss for him to consider (because

cause death may perhaps surprize and take him away from the *Society of Men*, before he shall have found out, and joined himself with *such a society of Saints*) it will not, I say be amisse for him to consider, whether this will be hereafter a good plea, in excuse for his Negligence in not doing the known will of his Lord, to say, *Lord, I confess I was invited to thy Supper, and knew it was my duty to come, but because I disliked some of thy Guests that were to be there in company with me, therefore I forbore, and would not come, chusing rather to disobey thy Command, and refuse thy Supper, then to accept thine Invitation, and come to thy Supper with such Company.* And if this will be but a sorry Plea, then beware of such Princi-

ples,

ples, as will put on such Practices, as will have no better pleas, then *such* to defend or excuse them. But and if that He, having first mistaken and then misapplied to himself what the Apostle speaks in 1 *Cor.* 2. 15. touching the *spiritual mans judging all things*, shall, upon the account thereof, presume himself able to find out, and discern such a Congregation of *Electiones*, as he may safely join himself withall, it would doe well for him, in the mean time to consider, how he will wipe off from himself the Guilt of *making a division* from the Congregation, which hitherto he hath held communion withall, and of *giving offence* unto such Brethren, as he leaves behind therein, and of *casting a stumbling* block before others not so

ſo diſcerning as himſelf, that take occaſion by his example to divide alſo, and ſeparate themſelves therefrom, to joyn with ſuch as he himſelf condemns, *viz. Papiſts*, Anabaptiſts, *Ranters*, Quakers, *&c. Woe unto the world because of offences: for it muſt needs be that offences come: but woe to that man by whom the offence cometh*. Matth. 18. 7. *It were better for him that a Millſtone were hanged about his neck, and he caſt into the Sea, then that he ſhould offend one of theſe little Ones*, Luk. 17. 2. And withal let him aſſure himſelf, that however it be, that the *ſpiritual man* in the Apoſtles ſenſe, do judge, or diſcern all things, yet his *making a ſchiſme* or rent in the Church by his dividing and ſeparating himſelf, *is no good proof* of his being

being that *spiritual man* which the Apostle speaks of. For *whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men? for while one saith, I am of Paul, and another I am of Apollos, are ye not carnal?* 1 Cor. 3. 3, 4. *But beloved remember ye the words which were spoken before of the Apostles of our Lord Iesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, these be they who separate themselves, sensual, having not the spirit* Jude, v. 17. 18, 19.

No. 15. I shall give you for a close to this Part of my discourse the judgement of *Zacharias Ursinus* (no friend to *promiscuous communion*,) upon the point, & "that is, that *ubi non viget usus*

"*jus Disciplinæ Ecclesiasticæ*,
"&c. *i. e.* where the Church
"hath no power of debarring
"profane persons from the
"Supper of the Lord, there
"it *sinneth not in admitting*
"*them to it.* Adding that when
"such do thrust themselves in-
"to the communion of Saints,
"they do indeed *profane* the
"Sacrament, but to *themselves*
"only, not to the Church, or
"to the *Saints* that do com-
"municate together with them.
"And moreover he saith,
"*Minister Ecclesiæ ubi non viget*
"*excommunicatio excusatus est*,
"&c. *i. e.* that the Minister
"of the Church where the po-
"wer of excommunication is
"not in force, is excused, so he
"do not willingly give the
"Sacrament to those that a-
"buse it, but do earnestly
"warn them, and desire to

"prevent

" prevent the abuſes. So *he*,
" *Explic. Catechet. qu.* 82.

Cum ergo ſive per negligentiam præpoſitorum, ſive per aliquam excuſabilem neceſſitatem, ſive per occultas obreptiones, invenimus in Eccleſiâ malos, quos Eccleſiaſticâ diſciplinâ corrigere aut coercere non poſſumus, tunc nec aſcendat in cor noſtrum impia & pernicioſa præſumptio, *qua exiſtimemus*, nos ab his eſſe ſeparandos, *ut peccatis eorum non inquinemur, atq; ita poſt nos trahere conemur veluti mundos ſanctoſq; diſcipulos ab unitatis compage, quaſi à malorum conſortio ſegregatos: veniant in mentem illæ de ſcripturis ſimilitudines, & divina oracula vel certiſſima exempla, quibus demonſtratum & pronunciatum eſt, malos in Eccleſia permixtos bonis uſq; in finem ſæculi tempuſq; judicii futuros, & nihil bonis in unitate ac participatione Sacramentorum, qui eorum factis non conſenſerint, obfuturos.* D. Aug. *d. Fid. & operib. cap.* 5.

3 *Uſe.* *Sect.* 24. *No.* 1. Hitherto we have ſeen how the Point is *Uſeful* in the way of *Information*, and of *Reprehenſion*. Come we now in the *third*, and laſt place to *Exhortation*. And if it be ſo, that it is the *Duty* of *every underſtanding Chriſtian* to *commemorate*

morate the death of Christ by a worthy celebration of the Supper of the Lord, why then let us, every one of us, who are such, *doe our duty* in this point, let us answer Gods call; observe his command; come at his invitation; and *doe this* which our Saviour hath bidden us, *in remembrance of him.*

To such as are backward, and cool towards the performance thereof, I shall make bold in the way of motive, to present these considerations following. First, Consider I pray you, that whilest we are commemorating the death of Christ, we are in *the way of duty*, and whilest we are in the way of Duty, we are *in the way of Blessing*. Though none of our performances, the best of them not accepted, can merit *No.* 2.

merit any thing for the worth of them at the hand of God, yet being done in obedience to his command, they have a Blessing entailed on them by his most gracious promise. O come to the Lords Table poor creature; the Lord bestowes blessings there (and its good being where something is to be gotten) thou mayest go away from thence with blessing; yea, I can assure thee, that if thou comest thither *such* as thou shouldest, and carriest thy self there *so* as thou shouldest, thou shalt be blessed, though not *for* yet *in* thy deed.

No. 3. Secondly, Consider, that what is our *Duty* is also our *Honour*. How doe we think our selves *honoured*, when some great Person is pleased to condescend so low as to look upon us, and *bid us* to his Table? When *Haman* had been at one banquet

banquet of the Queens preparing, and was invited againſt the next day to another, this filled his heart with joy and gladneſſe *he went forth* (as it's ſaid *Eſt.* 5.9.) *That day joyful, and with a glad heart.* And when he came home, ſo big was he with the conceit of the honour done him, that he could not contain, but ſends and calls for his Wife and Friends to tell them of his honour, and glory, and promotion which had befallen him at court, And *Haman ſaid moreover* (ver. 12.) *yea Eſther the Queen did let no man come in with the King unto the banquet that ſhe had prepared, but my ſelf: and to morrow I am invited unto her alſo with the King.* Such account do men naturally make of being invited to, and entertained at the

Tables of grrat Persons. Oh what an honour it is to them? why sure it must be a much greater honour to be invited to, and be entertained at the *Table of God* himself, to be a Guest at his board on whom ten thousand times ten thousands of Angels do attend. Oh who would loose such an *honour* as this? to eat and drink at Gods Table, in the House of God? Methinks there should be little need of bidding us doe, what is such an *Honour* to the doers of it. 'Twere worth an *Ambition*, so little need one would think there should be of *Exhortation* to it, consider I beseech you, seriously of it: what is your Duty, is also your *dignity*: your *service* in this is even your *honour*. This honour, as it is written, have all his Saints.

Thirdly,

Thirdly, consider the *Free-* No. 4.
nes of the *Invitation*, it extends to all conditions of Persons. Kings and Great men of the earth, they use to invite none to their Tables but Princes and Great men. *Gods Table is a Free Table*: free for the meaneſt, as well as for the greateſt; for every one that hungers, and thirſts after the Lord Jeſus Chriſt, and communion with him. Ho, *every one that thirſteth come ye to the waters of life.* Every one: this is Gods language in his invitations, *Iſa.* 55. 1. *Come unto me all ye that labour and are heavy laden*, Matth. 11. 28. *If any man thirſt, let him come unto me, and drink*, Joh. 7. 37. *And the Spirit and the Bride ſay, Come. And let him that heareth ſay, Come. And let him that is a thirſt, Come. And whoſoever will, let him take of*

14 *the water of life freely*, Rev. 22. 17. The invitation you see is general and free: Oh why now should any stay back from that Feast whereunto all are so freely invited?

No.5. Fourthly, Consider the *Universality of the welcome* that is given to the Guests at this Feast. Poor people are apt to be possessed with a disheartning modesty, when invited to a Feast, whereat they must be companions with their betters, and to stay away out of an apprehension, that though bidden thither, yet they shall be looked lightly on when there. It is not so here Brethren. *Outward preheminences cease at Gods board:* all are equals there. He that first brought up the Feast, made no difference among his guests, but gave to them all, and to them

them all alike. And so it is to this day; none hath more honourable part or portion then another (*for we are all partakers of that one loaf*, 1 Cor. 10. 7.) all are entertained alike. 'Tis a communion of Saints: be you but such, though your outward condition be never so mean, you are as good a Guest, as the best that is bidden: and so you come prepared as you should, you shall be as kindly received, and as welcome made as the most honourable person that is at the Feast.

Fifthly, Consider the *Excellency of the Cheer* provided at that Feast. Men are ordinarily apt to say, at such, or such a Feast we are sure to have *good Cheer*, I'le not misse that Feast by any means: Now certainly if the *goodness of the cheer* have a- *No.* 6:

146 ny attractiveneſſe in it, to draw men to the Feaſt, here is *Cheer at this Feaſt* incomparable *good beyond all* that ever was, or can be at any other. mark here how in the Text it is ſet forth, under the titles of *Bread* and *wine*. the chiefeſt and choiſeſt of mans nouriſhments and refreſhments, either by way of meat, or drink. When *Abraham* returned from the ſlaughter of the kings (*Gen.* 14. 18. He had an Entertainment given him by *Melchizedeck* King of *Salem*. And what think you did that King of Peace entertain this returning Conqueror withall? Why, *Melchizedeck King of Salem brought forth Bread and Wine*. Bread, and Wine are furniture for the Table of a King. *'Tis a royall entertainment that you are like*

to have at Gods Table. Heres *Bread* to satisfy your hunger, and heres *wine* to allay and quench your Thirst; *Let him eat of that Bread, and drink of that Cup*: Not barely let him eat *Bread*, and drink of *a Cup*, but with an Article pointing at the emineney, and excellency of *this Bread, and Cup* above and beyond all other, ἐκ τοῦ ἄρτου ἐσθίετω, καὶ ἐκ τοῦ ποτηρίου πινέτω, *let him eat of that Bread, and drink of that Cup*, let him refresh himself with that most excellent Bread and Wine. And truly such is the *Bread* and *Wine*, in the Supper of the Lord, if you consider them according to the *Sacramental Nature* thereof. For as such, they are to the worthy Receivers thereof the very *Body* and *Blood* of the Lord Jesus Christ. When saith

14 the Apoſtle Paul (1 *Cor.* 10. 16.) *The Cup of Bleſſing, which we bleſſe is it not the Communion of the Blood of Chriſt? The Bread which we break is it not the Communion of the body of Chriſt?* that is, moſt aſſuredly it is ſo. And ſo it is to the worthy Receiver thereof, who really, though ſpiritually eats the Fleſh, and drinks the blood of the Son of Man. Oh how deſirous now methinks ſhould every one be to be feeding on thoſe Celeſtial Delicacies! Methinks I ſhould hear every man ſaying in his heart to Jeſus Chriſt, in the words, though not in the ſenſe of thoſe Jews in Joh. 6 34. *Lord evermore give us this bread.*

10.7 Sixthly, conſider the *Benefits*, that may come to you, by eating of *that* Bread, and drinking of *that* Cup. They

are

are many; but that I may not be tedious I will mention but Four. The First, is the *strengthning of thy Soul by the increase of thy Grace.* Hast thou little Grace in thee? and is that little weak? and wouldest thou have it more, and more strong? O come then to the Lords Table, feed, feed heartily on the Lords Body there broken for thee: that will as verily add *increase* to thy *Grace* and make it more; and add *strength* to thy *grace* stronger, as thy body (if capable thereof) receives *increase* and *strength* from the bread which thou eatest, *He that eateth me,* even *he shall live by me, Joh.* 6. 57.

The second is the *refreshing* No. 8. *of thy Soul,* with *the pardon of thy sin.* * Is thy soul wounded with, and sick of sin? and is

* *Qui manducaverit hoc corpus fiet ei remissio peccatorum. D. Ambr. 4. l. de Sacram. cap.* 5.

146 it thirſt after the *Pardon* of ſin? Oh come then to the Lords Table, drink, yea drink heartily of the Cup of the Lord, of the Blood of the Lord there poured forth for thee. That will cleanſe and heal thy wounds, and that will revive and refreſh thy ſoul, * No wine more healing, or more refreſhing to a wounded or fainting Body, then the blood of Chriſt to a ſoul that bleeds under the ſenſe of ſin, and thirſts after it's Pardon for ſin. And this is offered to the right prepared commer; this is exhibited to the worthy receiver of that ſacred Seal.

* *Cor noſtrum eſca iſta confirmat & potus iſte lætificat cor hominis D. Ambroſ. lib de iis qui myſteriis initiantur. c. 9. Defæcatis animis carnis ejus edulium non eſt horrori ſed honori, potuque ſancti & ſanctificantis ſanguinis ſpiritus delectatur. D Cyprian de Cœn. Dom Cyprianus, Auguſtinus & alii de ipſa Cœna loquuntur, quod ſit conſolationis cibus & pabulum cordis. Melanchthon Conſil: Theolog. part. 1 p.* 47.

Seal. *The blood of Jesus Christ his Son cleanseth us from all sin,* 1 Joh. 1. 7.

The third is the *more neer Uniting of thy Soul with thy Saviour.* Eat of *that* Bread, and drink *that* Cup of the Lord worthily, and Christ by that meanes will be brought to dwell in you, and you in Christ; You will be brought to be one with Christ * and Christ with you. *He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him,* Joh. 6. 59. Now he that worthily receives these pledges of the love of Christ, he that eats of that Bread and drinks of that Cup in a right manner, he spiritually eats the flesh of Christ and drinks his

No. 9.

* *Hæc accepta atque hausta, id efficiunt, ut nos in Christo, & Christus in nobis sit.* D. Hilar. de Trin. l. 8. *Sed & nos ipsi, corpus ejus effecti, Sacramento, & re Sacramenti connectimur & unimur* D. Cyprian. de Cœn. Dom.

his blood, and is really made
146 a Partaker of them. So now as there is an union betwixt the eater, and the thing eaten, resulting from the eating of it! just so there is an union betwixt Christ, and those that eat his flesh, and drink his blood resulting from their participation of him: they both grow into one mystical body. The difference is, that the union betwixt the elements eaten and the body of the eater is *natural* and carnal: but the union betwixt Christ and the soul of the worthy Communicant, is *surpernatural*, and spiritual. Oh then wouldest thou be one spirit with Christ? wouldest thou be joyned to the Lords body; become flesh of his flesh, and bone of his bone? wouldst thou be more nearly united unto Christ,

* *In illa mistica distributione spiritalis alimoniæ hoc impertitur, hoc sumitur*

Chriſt, and be one with Chriſt? come then with right affections, and due preparation unto the Lords Table and there thou ſhalt have that bleſſed conjunction wrought betwixt thy ſoul and thy Saviour. *The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?* 1 Cor. 10. 16

ſumitur ut accipientes virtutem cœleſtis cibi, in carnem ipſius, qui caro noſtra factus eſt tranſeamus. Leo Mag. Ep. ad Eccl. Conſtantinop.

The Fourth and laſt is, *The immortality of both your ſoul and body.* Other food feeds at the beſt but onely unto a temporal life, but this food feeds to a life eternal. ¶ *I am the living bread which came down from heaven, If any man eat of this bread, he ſhall live for ever: and the bread that*

¶ *Nec jam adelaborata impenſis & arte convivia populi invitantur, ſed immortalitatis alimonia datur,*

a

a communibus cibis differens, corporalis ſubſtantiæ retinens ſpeciem, ſed virtutis divinæ in viſibili efficientia probans adeſſe præſentiam. D. Cyprian, de Cæn. Dom.

that *I will give is my fleſh which I will give for the life of the world*, Joh. 6. 51. And *he that eateth me, even he ſhall live by me*, ib. ver. 57. well now he that rightly participates of the Sacramental ſignes the Bread and Cup here ſpoken of in the Text, he eats the fleſh of the Son of God, and drinks his blood: and he that doth ſo, hath life eternal. Who ſo eateth my fleſh and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day, *Joh.* 6. 54. Oh now wouldſt thou not lye down for ever under the Dominion of Death? nor be held an everlaſting priſoner to corruption? feed then on this living Bread, this bread of life, this bread which gives life: feed thy ſelf ſpiritually on the Lord

Jeſus

Jesus Christ, eat his Flesh, and drink his Blood: and feed thy self Sacramentally on this *Bread* and *Cup* which the Text here speaks of, and thou shalt have thy wish. This food sets those that * partake of it free from the bonds of mortality and corruption: it renders them immortal and incorruptible. *He that eateth of this bread shall live for ever*, Joh. 6. 58. This Bread can be taken by none but him that believes on the Lord Jesus Christ. Now *He that believeth on the Son of God hath everlasting life*, Joh. 6. 47. and though die he must for a while, yet he shall not *die for ever*, Joh. 11. 26. *but shall be raised up to a life eternal at the last day*, Joh. 6. 40, 54.

* *Christus mihi cibus, Christus mihi potus; quomodo morietur cui cibus vita est? quomodo deficiet, qui, habuerit vitalem substantiam? D. Ambros.* *Corpus Christi edimus ut vita æterna possimus esse participes.* Leo Mag. *Iste cibus est, a quibus sumitur immortales & incorruptibiles facit.* D. Aug.

To

To conclude this Point then. If any hope of a Bleſſing; or any ſenſe of Honour; If freeneſs of Invitation, Aſſurance of Welcome, or Excellency of Entertainment may be prevalent with us, we have enough, for we have all theſe, to draw us to this Feaſt of good things: To the end then that we may have our Graces increaſed, our ſins pardoned, our ſouls united unto Chriſt here, and both our ſoules and bodies confirmed by Chriſt in an eternal enjoyment of life hereafter, let us, as the Apoſtle here exhorts us, eat of that Bread, and drink of that Cup.

Sect. 25. Eat of *that bread!* and *drink of that Cup!* Why ther's enow, yea too many, ſome will ſay no doubt, ready enough to do that, without half this bidding. They cannot be kept

kept from it, so little need is there of exhorting them to it. Truly I am of the same mind: yet forasmuch as *the Duty is General*, equally belonging unto all that professe themselves Christians, I cannot but exhort all that profess themselves Christians, to the Duty.

But then I must beseech all, *Sect.* 26. to whom I give this Invitation, to consider that the Duty of Receiving the Sacramental Bread and Wine is *not to go alone* by it self, but is to be Ushred in by another Duty, namely, that of self-examination. And my exhortation is to be understood as reaching unto both. For these hath the Apostle joyned together; and set the one in order before the other, to shew that the one is to be done, as a Preparatory Act in Order to our more Christian

Christian Performance of the other. And what God hath put together, let no man part asunder: but do what God hath ordered, and do it in Gods order: *Eat* indeed of that *Bread* and *drink of that Cup*: But first *examine himself* before he do either. For so lie the Words, and the Duties thereby commanded in the Text. *But let a man examine himselfe, and so let him eat of that bread and drink of that cup.* And so I should pass from the *Primarie* and substantial Duty of the Text, to that which is *Subordinate* and Circumstantial, in it *viz.* that of *Examining a mans* self, touching which, the Point that I have laid down is this.

Doct. 2. Sect. 27. No. 1. *In order to a worthy celebration of the Supper of the Lord, it is the Duty of every*

very Communicant to examine himself before he eat of that bread and drink of that cup: but let a man examine himself. No. 2.

In the handling of this Point, should be shewn, First that it is requisite that every Communicant do *Prepare himself* for the Lords Table, by self examination. Secondly *wherein* that preparation doth consist. But there is so much and so well spoken of this by other more able Persons, that I am willing to referr the Reader for his Instruction unto them, and to spare him the trouble of reading any thing further (of this nature) of mine. The Lord sanctifie to him and me what hath already been said.

Now unto him that is able to keepe you from falling, and to present

preſent you faultleſſe before the preſence of his glory with exceeding joy, To the onely wiſe God our Saviour be glory, and Majeſty, Dominion and power, now, and for ever. Amen.

The Author's Prayer.

ALmighty and everlaſting God, which makeſt us both to will and to doe thoſe things that be good and acceptable unto thy Majeſty, vouchſafe I humbly pray thee, Thy gracious Acceptation to what thou haſt enabled Thy weak and unworthy Inſtrument to perform in this Treatiſe. And be pleaſed ſo to prepare and diſpoſe the heart of every one that ſhall read it, that he may be capable of receiving profit by it: yea do Thou ſo ſanctifie and bleſs it unto him, that

that he may have cauſe to bleſs and glorifie Thee for it. If I have herein built upon thy foundation any thing that ſhall deſerve to be burnt, O let thy Purgatory fire paſſe upon it, but let thy ſervant be ſaved. If any good ſhall hereby redound unto any of thy either doubting or deceived people, not unto me, O Lord, not unto me, but unto thy Name be the Glory. Remember me, O my God, with the favour that thou beareſt unto thy people, and ſpare me according to the greatneſs of thy mercy, even through him that loved me, and gave himſelf for me, Chriſt Jeſus thy dear and only Son, my ever bleſſed Lord and only Saviour, To whom with thy ſelf, and thy moſt Sacred Spirit, Three Perſons in One God, be all Honour, Glory, and Praiſe aſcribed for ever. Amen.

FINIS.